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The

CHRISTIAN CENTURY

A Journal of Religion

KING PIUS XI

An Editorial

Prostituting the Pact

An Editorial

Churches That Might Unite

By H. Richard Niebuhr

The Powwow Doctor at Work

By John Walter Houck

The Farmer Cleans Up the "Milk Shed"

By Arthur E. Holt

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The CHRISTIAN CENTURY

February 21, 1929

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Next Week

The Christian Century will publish an article by the new
Archbishop of York
entitled
HOW CAN WE FIND GOD?

The Churches Are Uniting

The standardized gesture expressing incredulous amazement is, I believe, rubbing one's eyes. Please consider The First Reader as now engaged in that irritating exercise. And rubbing hard. I confess that it is hard for me to believe that what I see happening, is happening. I have a feeling that I must wake up six months or a year hence and find that I have dreamed all that I have read this week. But as long as the dream lasts it is a wonderful dream. And I cannot help praying that it may soon be proved irrefutable reality.

After years of talk and writing, after conferences galore and pronouncements beyond number, the churches—or at least some of the churches—seem to be on the point of actually uniting! They are getting tired of quoting scripture about the matter; they are actually doing something about it! Not all of them, of course. But a good many of them, and a good many important ones among them.

Here are the Methodists actually acting as though they wanted to unite with somebody else! The largest, the strongest denomination in the country. The denomination that has talked about building itself up into a world-wide church; a church that should show the pope that an international church organization is possible not only to those who are ready to accept a papal sovereignty, but to a Protestant communion as well. And the Methodists are now telling the Presbyterians that the two churches "should be united," while the Presbyterians answer, "Yes, why not?"

Just a few weeks ago we were told how the Congregationalists and the Christians are verging toward each other. The negotiations between the Congregationalists and the Universalists also are making progress. And here are the United Brethren, the Reformed church and the Evangelical Synod coming within sight of union! I tell you, there's a new spirit in the air in the religious life of this country, and the church or church leader that fails to recognize it and get adjusted to it is in for a hard time.

Over on an advertising page I notice that Dr. Peter Ainslie is writing about "The Scandal of Christianity." That, too, is an evidence of this new atmosphere. I will be glad to read the book. But I will be even gladder if, while I read, I find myself able to say to the author, "Well, great-heart that you are, the situation is pretty bad, just as you say. But, bad as it is, it's growing better rather than worse."

Interesting, isn't it, to see how these proposed church unions fit in with Dr. Niebuhr's suggestion?

THE FIRST READER.

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The CHRISTIAN CENTURY

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EDITORIAL

SO SUDDENLY has it come upon them, the churches of America can scarcely credit the tidings from the recent meeting between commissioners of the Presbyterian and Methodist churches. Yet every particle of information from the Pittsburgh gathering indicates that the officially designated representatives of these

Methodists and Presbyterians
Demand Union

two great denominations are determined that their churches shall become organically united, and that without delay. The official communique given out at the close of the recent conference speaks of the commissioners' "resolute purpose to proceed at once" to bring this epochal event to pass. Because of the far-reaching significance of this proposal, The Christian Century desires to reserve its comment until fuller knowledge and ampler space make adequate consideration possible. For that reason, we are content herewith merely to announce that the effort toward unity is under way; to ask for it the faith and prayers of all Christians, and to promise that our next issue will contain a full editorial discussion.

Can a Non-Resistant
Be a Citizen?

WHILE the supreme court considers the attempt to deny citizenship to Mme. Rosika Schwimmer because of her espousal of belief in complete personal non-resistance, exactly the same issue has come up again in Lima, Ohio. A Miss Martha Graber appeared in a common pleas court there to apply for citizenship. Miss Graber was born in Germany, came to this country when ten years of age, and is now in the Mennonite seminary at Bluffton, Ohio, preparing for missionary work in Africa. After passing the examination Miss Graber lined up with other applicants before the federal examiner to take the oath of allegiance. When she exercised her privilege to affirm, rather than to swear, the oath the examiner became interested, and asked her if she would "bear arms," "shed blood," and "kill" in case of war. Miss Graber replied that she would gladly give her own life for her country, but that she

could not conscientiously take the life of another. On this ground the federal examiner denied her application. Now, due to the fact that no court stenographer was present and no record made of the proceedings, it is impossible for the applicant to carry her case to a higher court. Is the United States, with its boasted religious liberty, to have no place in its citizenship for those whose faith makes them unwilling to kill?

A Disquieting
Resignation

AMERICANS who were already uneasy about the situation in Haiti under marine rule are more than ever disturbed by the resignation of Dr. A. C. Millspaugh, the financial adviser of the Haitian government. Dr. Millspaugh is not an irresponsible and eccentric agitator. He is a financial expert of the first rank. After winning recognition as a teacher of political science at Johns Hopkins and as the petroleum expert of the state department, he spent five years in Persia as the administrator-general of the finances of that nation. International fame came to him from the excellence of the service which he rendered there. It was only under strong pressure from the state department that he was induced, in 1927, to become financial adviser and general receiver in Haiti. There he shared with the high commissioner, General John H. Russell, of the marine corps, and the chief of gendarmerie, General Frank E. Evans, also of the marine corps, the responsibility for the American administration. Now Dr. Millspaugh has resigned under pressure. It is admitted that his resignation comes as a result of disagreement with General Russell as to the way in which the department of public works has been conducted. Dr. Millspaugh has returned to Washington, refusing to comment publicly on his resignation, and the state department is said to be contemplating no public explanation. In the meantime rumors of the most disquieting sort are filtering through from Haiti. It is said that Dr. Millspaugh had demanded an accounting for expenditures which for thirteen years have gone unchecked. It is said that when the state de-

partment acceded to this, a mysterious fire destroyed all accounts and vouchers of the department of public works. And a great many other things are said, as is bound to be the case when a resignation of such importance occurs without adequate explanation being made public. No wonder that the American public grows more and more suspicious of the whole state of the Haitian administration.

The Repudiation of Dean Inge

THAT indefatigable champion of Anglo-American understanding, Sir Henry Lunn, has gathered the signatures of as distinguished a group of Englishmen as could be named to assure the American public that Dean Inge is not to be taken too seriously. It will be remembered that certain senators, wishing to rationalize their votes in favor of cruiser building, seized with avidity on a handful of sentences taken from the dean's writings, in which the possibility of trouble between the two nations was forecast. The quotation lent itself easily to sensational use, containing as it did that vivid reference to the pulling of some of Uncle Shylock's teeth. In a letter to the *London Times*, signed by Sir Henry and nearly three dozen of the bishops of the Church of England, leaders of the various Free church bodies, and men of political importance, America is assured that, in this matter, Dean Inge speaks for himself alone and represents no considerable body of British opinion. Which is about what most Americans would take for granted. There is bound to be from time to time considerable provocative talk on both sides of the Atlantic. When the talker is as prominent as Dean Inge—or as Senator Reed, who rises in the senate to ask at whose heart (1) the British guns in Bermuda are pointed—the newspapers will certainly give attention to his words. It is a situation that cannot be avoided, and probably should not be avoided if both nations are to feel that their relations are on a basis of frankness and openness. But the alarms of individuals will hardly suffice to persuade rational Britishers or Americans that there is any general desire on either side to do damage to the other.

Three More Denominations Face Toward Union

AT A MEETING held in Dayton, Ohio, February 6 and 7, commissioners from the Reformed Church in the United States, the Church of the United Brethren in Christ, and the Evangelical Synod of America adopted a "basis of union" which is to be submitted to the governing bodies of the three churches. The plan results from almost a year of negotiation. It provides for organic union, beginning with the merging of the supreme judicatories, together with their work in foreign missions, home missions, education, ministerial pension and relief,

and other benevolent causes. The merging of the annual conferences, district conferences or classes is provided for but not immediately contemplated. The administration of the new church will be in the hands of general superintendents, with whom there will be associated a board of promotion, consisting of pastors and laymen elected by the general council. It is possible for final approval to be given this proposal within a year. The three churches involved are nearly the same in size and in doctrinal emphasis, while they occupy territory that hardly overlaps at all. The Church of the United Brethren was founded by Philip William Otterbein, a pastor of the Reformed church, and represents the impact of the Wesleyan movement on the Germans of Pennsylvania, Maryland, Ohio and that general region. The Evangelical Synod, also of German origin, has stood for the reconciliation of differences between the Lutheran and Calvinist wings of German Protestantism, and has acknowledged the doctrinal standards of the Reformed as well as the Lutheran church. The doctrinal position proposed for the united church will likewise be a mediating one. Proposals for church union in America are being brought increasingly down out of the air and put into actual operation. "Let those unite who will unite!"

Perhaps God Needed Their Seamanship

CAPTAIN GEORGE FRIED, master of the steamship *America*, recently accomplished a notable feat in the rescue of thirty-two men from the foundered Italian freighter *Florida*. It was not his first achievement of this sort. Three years ago, when he was master of the *Roosevelt*, he saved the crew of a wrecked British freighter. Congratulated upon the marvelous seamanship exhibited in the earlier of these rescues, Captain Fried is reported to have replied reverently: "Seamanship? No—God." A modest answer, spoken like a gentleman and a sailor who deprecates praise, and partly true. But only partly. God? Yes. But seamanship? Also yes. Does God save shipwrecked crews without some application of seamanship by somebody? Why have life-boats and boat-drill and radios? Why put the stokers of the rescuing ship to the cruel toil of piling in the coal to send the vessel at top speed to the sinking craft? Why have experienced mariners and skilled navigators and courageous captains, if the answer is "Not seamanship, but God"? The alternative is a false one. Perhaps it is truer than the opposite one, "Not God, but seamanship." But the formula, "not—but," is false to experience. Those who go down to the sea in ships see the wonders of God, but they do not see rescues accomplished without human skill and heroism. "Except the Lord build the house, they labor in vain that build it"; and except the builders labor, the house does not get built. In moments of exaltation, one may well say, "Not by might nor by power but by the spirit." But as a working philosophy of

life, no less devout and more accurate in its description of the way in which God actually works, one must recognize that if man does not supply the means God does not achieve his purposes. Such a view exalts man without debasing God. When God saved the crew of the *Florida*, he needed Captain Fried's seamanship.

Imperialism in Missions

ONE of the accusations most frequently leveled against Christian missions in China has been that they were in some way implicated with western imperialism. Missionaries have indignantly denied the charge, but it persists. Now the Rev. Roland Allen, an Anglican missionary in north China, writing in the *Living Church*, not only revives it, but gives it an interpretation which makes the very form of missionary effort, as well as its background and social connections, imperialistic. Had not the missionaries pursued an essentially imperialistic course, Mr. Allen holds, "the idea that the missionaries represented an imperialistic force from the west would have been incredible." However, as things stand this idea "is not only credible, it is obvious; and the more that its truth is seen, the deeper must become the indignation of Chinese who study the Bible and find that the holy apostles practiced no such imperialism . . . and that the money bonds and stipends which form its chief weapons have no place in the gospel." Mr. Allen's proposal for a change in missionary practice is radical: "If, for instance, Anglican missionary bishops established churches in towns or villages with unpaid native bishops, instead of paid lay readers and teachers, those bishops could consecrate other bishops for any new converts in neighboring towns or villages without any necessary reference to foreigners at all. Then we should have established the church, and no Chinese could dream that there was anything imperialistic in it. But so long as we hold all spiritual authority in our own hands imperialism is branded on our every action."

C. F. Andrews Comes To America

THERE is great importance, in view of the current confusion regarding Christian missions, in the visit to this country of the Rev. Charles F. Andrews. Mr. Andrews has spent his life in India. Starting as a regular missionary of the Anglican church, he has gradually become more and more completely identified with Indian life, until he has today no connection with any western mission but is the intimate comrade of scores of the leaders of the new India, including both Gandhi and Tagore. Probably no man, of whatever nationality, stands as close to those two prophets. While Mr. Andrews' plans have not been made public, it is understood that he will travel about the country extensively. As he

travels, it is to be hoped that arrangements will be made whereby he can be heard by thousands of those perplexed Christians who are wondering what they ought to think concerning missionary effort overseas and what sort of Christian activity will most surely bring in the kingdom of God. As a westerner who has actually penetrated within eastern life, Mr. Andrews—an unfaltering Christian—is probably better equipped to make clear to westerners the deep lying difficulties that beset the advance of the Christian ideal in oriental lands than any other living person. Such reports as have been received of the meetings which he has already held are unanimous in their testimony to the impression produced. To all readers of *The Christian Century* we would offer this advice: If C. F. Andrews speaks anywhere within the range of your possible hearing, at whatever cost hear him.

King Pius XI

HAIL to King Pius XI!

By the treaty signed on February 11 in the Lateran palace by Premier Mussolini on behalf of the Italian government and by Cardinal Gasparri on behalf of the vatican, the papal monarchy is reestablished and the head of the Roman Catholic church becomes once more the sovereign and absolute ruler of a temporal principality. The treaty does not become effective until ratified by the high contracting parties, but it is well understood that this ratification is a mere formality since the pope authorized his secretary of state to sign and since Mussolini is the Italian government. And so, the final diplomatic technicalities apart, the sixty-year deadlock between church and state in Italy is broken, the seemingly insoluble "Roman question" is solved, the premier recedes from the position taken less than a year ago that the government could not cede an inch of territory, a new papal state comes into existence, and the pope is king. Long live King Pius XI!

The territory which will come under the sovereignty of the pope is very small. It includes little more than the vatican palace with its garden and St. Peter's cathedral with its square, and it is said to have not more than three hundred permanent inhabitants who, under the treaty, will cease to be subjects of the king of Italy and become subjects of the pope. Some churches, in other parts of Rome and in its vicinity, including Santa Maria Maggiore, St. John Lateran and St. Paul's without the Walls, become papal property but not part of the papal state. So also do the Lateran palace and Castel Gondolfo in the Alban hills. The papal state itself, which will be called "The City of the Vatican" and which will be the seat and support of that independent sovereignty which has been so long and ardently sought, contains about one hundred and five acres. The suggestion of the erection of a very small state—a state prac-

tically without inhabitants and so small that it would make no appreciable dent in the territorial integrity of Italy—originated in 1922, and it was this suggestion which furnished the key for the solution of the vexing problem. As an indemnity for the remainder of the papal territory which was taken over by the Italian government in 1870 and is not restored, the government agrees to pay a sum equivalent to about \$87,500,000. An informal announcement is made that the pope will devote this money to foreign missionary work. This has led to protests from Great Britain and France on the ground that such an extensive enlargement of Catholic and probably of Italian Catholic missions in the far east will be prejudicial to their colonial and cultural interests. The pope's reply to the effect that the settlement concerns solely the church and Italy and that other states are being only informed and not consulted in regard to it, emphasizes the fact that international guarantees of papal independence have no place in the agreement. The vatican relies entirely upon Italy's good faith.

Through the sixty years since the pope lost his temporal dominion and shut himself up in the Vatican on the pretense that he was a "prisoner," the one thing that the Catholic church has insisted upon as the essential element of any satisfactory settlement was the conception of independent sovereignty. As absolute ruler in the realm of spiritual things, the pope must be unconditionally free to carry on his ministry without the possibility of interference or obstruction from any earthly power. There is always the chance of dispute as to whether a given activity belongs to the religious or to the civil field, and such disputes have, in fact, frequently occurred. If the pope is to be free to do whatever he thinks belongs to his spiritual ministry, he must be so absolutely independent that no civil power can judge any of his actions whatsoever or set any limits to his independence. This condition can be met only by unconditional sovereignty.

Logically, it would be required that this sovereign sway should be worldwide, for it is quite evident that the pope cannot do everything that he might conceivably consider conducive to the promotion of Catholic faith and morals unless he has not only sovereignty where he is but sovereignty everywhere else also. It has, for example, been often repeated that the pope as head of the church must have a guarantee of uninterrupted communication with his representatives and subordinates throughout the world at all times, whether in peace or in war, and that therefore his seat must not be in the territory of any civil power which might, in case of war, cut him off from the worldwide flock to which he ministers. But obviously one does not enjoy unbroken communication with all the rest of the world unless his messengers are free to start from all points and pass through all points, as well as free to arrive, and unless his outgoing messengers are free to arrive at all points, and to deliver their messages as well as to start. Personal

liberty for the pope within the quarter of a square mile over which he is to be sovereign is therefore no guarantee of unbroken communications or of an uninterrupted spiritual ministry subject to no possibility of judgment or interference by any earthly power. Absolute and worldwide sovereignty is the only thing that would meet that condition.

But the church does not at present go so far as that. Some Catholics do—such as Papini who, only five years ago, was saying that certain urgent reforms could be carried out only under "a great pope, Lord of the World." But nobody takes Papini very seriously, except those Protestants who were carried away by his mysticism and rhetoric. What the Catholic hierarchy has in the back of its mind, nobody knows, but it has a certain sense of what is attainable, and it knows how to compromise on a half loaf without conceding a principle, as in the present case. What it asked for was sovereignty without appreciable territory, and it has gotten it. Of course, to have real sovereignty at all, there must be sovereignty over *some* territory. A man cannot be a sovereign up in a balloon or in a vacuum. There must be some point of contact with the earth's surface. The point of contact under the new treaty—and it is sufficient for the immediate purpose—is the "City of the Vatican."

What are the conceivable gains to the Catholic church under the new grant of sovereignty and the concordat which accompanies it?

First of all, perhaps, the removal of that tension between church and state which, until very recently, has kept every patriotic Italian almost inevitably and automatically in an attitude of suspicion if not of hostility toward the church.

Second, a considerable sum of money, which may be an immediate convenience but will not be in the long run a very important matter.

Third, and especially, prestige. The pope will have the status of a sovereign. He will move as a king among kings—at least among the few kings that there are left. His state is coordinate with France, Germany, Italy and the British empire—not territorially equal to them, as they are not equal to each other in area, but equally sovereign and independent; equal as Rhode Island is equal to New York and Texas. No other church in the world has such a status. The minds of men being such as they are, easily impressed by irrelevant grandeur and prone to accept at face value the claims of authority when clothed in the visible trappings of majesty and power, the church whose head is a temporal sovereign will have more prestige than the same church had when its head claimed sovereignty but did not have it. There is a limit to this advantage, and also a reverse side to it, but it would be foolish to deny the reality of it, and impossible for anyone to deny it who has seen how many Protestant Americans visiting Rome have been impressed by the kingly state of the pope even when there was no real kingship back of it.

Most of all—if it is an advantage—it consolidates the gains in prestige and influence which the Catholic

church has made since the war, and establishes a new line of trenches from which it may proceed to the realization of its further ambitions. There has never been a time or a place in the modern world in which the Catholic church did not seek more prominence and dominance than it had. If the Catholic hierarchy, headed by the pope, is the repository of infallible truth in all matters pertaining to faith and morals and the divinely appointed instrument for the control of the thoughts and the conduct of all the world, this is a laudable zeal for the advancement of the kingdom of God. If not, it is a danger to the legitimate liberties of men and to the advancement of truth. Catholics and Protestants cannot agree about this. If they could, they would not be Catholics and Protestants. The two systems are not merely different in detail; they are radically and fundamentally different. It is impossible for anyone to state the objectives of the Catholic church with reference to government and society without appearing to misrepresent the minds of American Catholic laymen, or without actually doing so. But American Catholic laymen do not determine the policies of the Catholic church. The "teaching church" is the hierarchy. It knows where it is going, and it moves slowly enough to take the majority of its lay adherents with it. The sovereignty of the pope over the tiny principality which is to be known as "the city of the Vatican" is not an ultimate objective but a new point of departure.

The essence of the Catholic system is sovereignty. Sovereignty in respect to spiritual matters. Yes, of course, only that. Sovereignty in respect to faith and morals and whatever pertains thereto. And sovereignty in determining what things do pertain thereto. Minds which are saturated with that conception of the mission and structure of the church are not going to be permanently satisfied with sovereignty over one hundred and five acres. There may be nothing added to the territorial domain of the City of the Vatican within a century, or ever; but the very fact that the church considers temporal sovereignty an indispensable element of its equipment for carrying out its "spiritual" mission, is more than a hint that it is unwilling to rely upon spiritual forces for the attainment of spiritual ends, and that in its own view religion and the state are not merely related—as of course they are—but related in such a way that the church must itself be a state and exercise the political and diplomatic, if not the military and police, functions of a state.

How will American Catholics like the new arrangement? It will be interesting to learn that from their own lips and pens. The Catholic press will approve and defend the action. The Catholic priesthood will rejoice. It may be that there will be a considerable element among the laity who will be more embarrassed than pleased to see their spiritual head sink to the level of an absolute monarch over a temporal domain in an age when monarchy is discredited and absolutism is dead.

Playing the Stock Market

AFTER the most spectacular bull market in its history, Wall street has fallen on bearish days. This editorial is written at the end of a week during which almost all the leading stock issues have fallen off, with many signs that there are even greater losses to come. Partial recoveries there may be in certain securities, and the drop in the market as a whole may not turn out to be as sweeping or as drastic as now threatens. But this much at least seems clear: the wild soaring of stocks which has been under way for eighteen months—except for the check received last December—is at an end. Certain market tipsters now maintain that another bull movement will develop with the inauguration of Mr. Hoover. It is hard to discover any reasonable basis for this belief.

Yet, significantly enough, this falling off in the stock market is not taken as an indication that American industry is in for a bad time. The business outlook is practically unaffected by what is going on in Wall street. Indeed, in some quarters it is possible to detect considerable relief at the collapse of the market, coupled with a feeling that the dying down of the frenzy for speculation will work out for the good of business in general. No more enlightening word concerning the essentially artificial nature of this speculation as it is now conducted could be spoken than was printed by the New York Times on its financial page for February 10:

It is perfectly true that business men used to watch the daily stock market reports to see whether the market's movement indicated expectations for better or worse trade conditions. But the business man has long ceased to draw any such inferences from the present market. If he were to do so and were to plan his business activities on the scale of expansion reflected by the rise in stocks, he would end either in a lunatic asylum or in the bankruptcy court.

Which is, of course, merely the way which this great and conservative newspaper takes to call recent developments in the stock market pure gambling.

There have been many striking things about this market, all pressing for study. Here, however, it is desired to focus attention on the social and moral implications of the situation which has thus arisen. And in this connection the first fact to be noticed—the fact which all concerned for the future moral vigor of the country must not overlook—is that speculation in stocks has become a *national* affair. In a striking series of articles now appearing in the Saturday Evening Post, Mr. Edwin Lefèvre, that journal's leading financial writer, reports a conversation between the head of a great banking system and the president of an inland bank in California. When the New York banker asked how the people of the western slope community made their money, the Californian replied, "We are chiefly agricultural and fruit growing. We did pretty well with pears, not so well with plums, pretty well with raisins," and from that he went on to enumerate the different crops from which the wealth of the community was derived. Then he finished:

"And, of course, our people have made a great deal of money in the stock market this year!"

It is the universal testimony of stock brokers that their orders now come from everywhere and from all sorts of people. Brokerage houses are expanding at fantastic rates. Stock exchange seats are, in New York, sold for almost 600 per cent increase over the price of seven years ago, and on other exchanges the rise has been almost equally steep. "There is no section of the United States," says a broker quoted by Mr. Lefèvre, "that is today beyond the reach of the ticker or the telephone. I should say that everybody in the United States is speculating in stocks today." The statement is exaggerated, but the facts are sufficiently sensational to warrant its hyperbolic form.

This enormous increase in the buying and selling of stocks is almost entirely speculative. It is gambling. As the *Times* says, it has no relation to the industrial position of the corporations whose securities form the counters whereby this get-rich-quick game is carried on. So complete is the change from what has been regarded as legitimate investment to frenzied speculation that the bond selling business—which a few years ago was flourishing as the green bay tree—is hardly making enough to pay office rents. Mr. Lefèvre estimates, on the basis of information compiled by the *Saturday Evening Post*, that in the recent market 90 per cent of the stock buying has been "blind," and 5 per cent more the buying of insiders who were betting on a sure thing. That leaves only 5 per cent of all the activity in the most extended market ever known to come under the head of reasoned buying, probably for the sake of permanent investment!

The effect of this sort of thing has been clear. On the one hand, as the *Times* says, it has destroyed all sense of relation between the prices of securities and the business condition of the corporation behind them. In this respect, dealing in stocks has become as purely speculative, as purely a matter of chance, as was dealing in Florida swamps a few years ago. And it is equally important to notice the way in which this national speculative fever has destroyed the public's sense of the needs of legitimate business. No more striking illustration of this latter effect could be wished than was given in congress at the time the warning of the Federal Reserve board precipitated the first major break in the market. The board warned against the excessive speculative use of money—a warning that was inevitable and probably long overdue in view of the fact that the total of brokers' loans had passed the total money in circulation in this country. Yet when this warning belatedly came, the chairman of the house banking committee told his colleagues that the arresting of the speculative craze would "endanger the working-man's pay envelope." And a New York congressman declared on the floor of the lower house that the board's warning "represented a thrust against American prosperity," and demanded that the banking committee discipline the board. Why? Is this kind of

thing to represent American prosperity in the future?

From all the baffling questions presented by such a condition it is hard not to draw back in despair. What can be done about it? People will continue to take risks. Indeed, most of the improvement of life comes from taking risks. And the day of the pioneer frontiersman being past, Americans who want to "get ahead"—the phrase invites contemplation—must do so in other ways. It is the old spirit of daring, we are told, that returns today to impel Americans to speculate.

But there was a difference between the speculation of the pioneers and that of today. When the pioneer turned his back on the settled communities of the east and braved the dangers of the wilderness and plains, it was to win something, surely, but at immense cost. Into that gamble—if gamble it might be called—there went careful planning, tested organization, terrific labor, and often death. Today, to abide by Mr. Lefèvre's figures, in nine cases out of ten it's a case of shut your eyes and let 'er go, whoopee. If this is the way to a position of recognized standing in the community, why work? Why save? Why tie oneself to the grindstone? The successful American, under such a regime, is the man—or woman—who can scrape together in some fashion a starting stake and who then "has the luck of the gamble." Thousands of young Americans are thinking precisely these thoughts today.

We do not now raise the question as to the legitimacy of the profit-motive or of the acquisitive urge. Of course, these fundamental and deep-lying issues exist, and as a man's conscience becomes more sensitive to the implications of the Christian view of life and of society they will require of him increasing concern. But the only problem here in view is the immediate one raised by the pervasive spread of the speculative fever throughout the nation. The church holds in trust the moral security of society. The question which now rises before the thoughtful American must be this: What kind of society will it be that is composed of get-rich-quick, something-for-nothing citizens?

Up to date, the American churches have said practically nothing on the issues raised by gambling in its post-war forms. In England, Copec—that bold "Conference on Politics, Economics and Citizenship" in which churchmen of all sorts gathered a few years ago—wrestled with the subject, but there has been almost no word as yet from the churches and from church leaders on this side of the Atlantic. Ministers shy away from the issue. (Some of them are too deeply involved in the current craze to be in a position to speak out.) How they can do so, however, and hope that their ministry is dealing with the actual needs of the members of their congregations is hard to see. The gap between the New Testament and the mind of the man who sits in the pew wondering what Amalgamated Wireless is going to do tomorrow is too wide to be bridged by most sermons.

For the sake of its own message, and for the sake

of the future moral stability of American society, it is time that the church was facing this issue, making up its mind what it wants to say about it, and saying it.

Prostituting the Peace Pact

HARDLY was the ink dry on the senate's ratification of the treaty for the renunciation of war before a movement was launched to subvert it and to nullify the effect which it was designed to produce. A resolution was introduced in the senate last week by Senator Capper of Kansas, which is described by its supporters as intended "to put teeth in the Kellogg treaty," by authorizing the employment of an act of war by the United States against an alleged violator of the treaty. Mr. Capper admits that his resolution was prepared by other hands, and there appears to be no doubt that the other hands were those of Professor Shotwell of the Carnegie foundation and President Nicholas Murray Butler of Columbia university. Off and on this idea of committing the United States to take sides by negative action whenever a war breaks out anywhere in the world, has found expression in recent years. Mr. Wickham Steed, of London, toured this country in 1927 urging that by the adoption of this simple and innocent-looking policy the United States would put itself in line with the sanctions provided by the league of nations' covenant. Mr. Capper's resolution is now hailed by Europe as the "next step" following the adoption of the peace pact.

The Capper proposal is epitomized in the following paragraph of the resolution:

Whenever the President determines and by proclamation declares that any country has violated the multilateral treaty for the renunciation of war, it shall be unlawful, unless otherwise provided by act of Congress or by proclamation of the President, to export to such country, arms, munitions, implements of war or other articles for use in war until the President shall by proclamation declare that such violation no longer continues.

If we were to undertake a detailed consideration of Mr. Capper's proposal, we would point out that this "embargo" with its attendant blockade is but a euphemism for the most brutal kind of war, involving the starving of women and children and whole populations; in modern warfare every necessity of life would come under Mr. Capper's enumeration of "arms, munitions, implements of war, or other articles of war." We would point out that this passive kind of warfare, once launched upon, would easily and almost surely be turned immediately into active warfare; the withholding of food and arms would be followed next day by turning our guns against the alleged violator. We would point out the danger and the unconstitutionality of clothing the President with the power to declare a war of this sort. We would point out the probable insufficiency and indecisiveness of the evidence upon which the President would be

compelled to base his designation of the violator. We would point out the limitless possibilities of political manipulation by the controlling powers on the council of the league, as they engage in fastening the stigma of guilt upon one or the other belligerent. We would point out that the passage of Mr. Capper's resolution would be equivalent to the signing of that portion of the covenant of the league of nations which America regards as the most objectionable part of that instrument, and which constituted the chief if not the only reason why this nation rejected the league. For the United States to commit itself in advance to a policy whose moral implications would compel this nation to engage in hostile action against a nation declared by the league to be guilty of violating the peace pact, would be equivalent to signing articles 10 and 16 of the league covenant, and would leave no conceivable reason why we should not forthwith accept full membership in the league itself.

These and other features of this proposal would command our attention if we undertook to consider the proposal in detail. But we decline to consider it in detail. And for two very good reasons. One is that the entire proposal rests upon a fundamental illusion. The other is that its adoption would be a perversion of the peace pact.

A fundamental illusion inheres in this or any other attempt to identify the guilty instigator of a war. If the pact is broken, it will be virtually impossible to say which of the two belligerents has broken it. The guilt for the origin of a modern war lies far back of any specific act of aggression. It presents a problem not for the President of the United States to solve on the instant, or for a political body like the council of the league with its conflicting interests and sympathies, nor yet even for a court, but for the historian. If war breaks out in spite of the pact it will involve both belligerents in guilt. No modern war springs up on one side of a boundary line. It develops on both sides. The exceptions are so much on the margin of civilization, and therefore present no serious menace to world peace, that one is justified in the most categorical form of statement. To construct a peace system, therefore, upon the concept of an "aggressor," or even on the concept of a violator of the peace pact, is fantastic and futile.

But the most decisive objection to this proposal is that it represents a definite apostasy from the standard which the peace pact sets up. It affects to be a development of the pact. It is called by its supporters the "next step." The trouble with this step is that it is a step backward. The peace pact opens into a pathway which leads definitely away from the European conception of peace. The ultimate dependence of that conception is upon the war system itself. Force is the basis of European peace plans. Under the inspiration of the Kellogg pact, and in so far as the nations develop their peace system in conformity with its logic, the whole scheme of military sanctions provided by the league and Locarno is destined to

with away. The Kellogg pact rests universal peace upon a foundation of peace. It presupposes that each nation will keep its word. It rests upon the honor of the nations. It makes no provision for its own violation. The Capper proposal is the negation of all this. It looks backward to the leeks and onions of the Egyptian bondage from which the Kellogg pact proposes to deliver us. It would take us back to articles 10 and 16 of the league covenant, and to the Locarno guarantees, and to all kinds of military agreements. The promised land of peace lies in the exact opposite direction, and the peace pact points the way.

Space is not sufficient to develop, at this time, an adequate program of peace based upon the absolute outlawry of war as effectuated by the Pact of Paris. But room may be found for some suggestions. The resolution introduced by Congressman Porter, of Pennsylvania, in the house of representatives on the day after Senator Capper's resolution was introduced, designed to place an embargo on trading with *both* belligerents, is less open to objection. If, pending the adoption of a universal treaty prohibiting the private manufacture of arms and munitions, the United States would declare a policy of embargo upon any nation which engages in war—without raising the impossible question of guilt as between the belligerents—the profit motive on the part of manufacturers would be measurably reduced as a stimulus to war. But all such devices at best are superficial. Having renounced war, the important thing is for the nations to begin in earnest the construction of adequate mechanisms of peace and the improvement of the mechanisms which are now at hand. There are three main undertakings which present themselves.

One is the codification and creation of international law in harmony with the basic fact that war has been outlawed. The senate has made a beginning at this by the adoption of Senator Borah's proposal for an agreement on the law of the sea. It is a delicate and complex task and needs more careful consideration than, it is to be feared, was given to the Borah-Reed formula. The primary concepts of "neutral" and "belligerent" are challenged if not destroyed by the peace pact. But this task, difficult and revolutionary as it will surely prove to be, must now be faced.

A second undertaking is to get the United States into the world court. Our entrance is now blocked by our reservations. But the United States ought now to be done with reservations in international co-operation. With war outlawed, our participation in international organizations should be wholehearted, or not at all. The days of grudging and hollow assent should be forever past. With the international commission now at work on a revision of the statutes of the court (and with Elihu Root a member of it) we have good grounds for hope that the problem of America's entrance without any reservations at all may be solved.

The same may be said of the third problem which now confronts the builders of world peace, namely, the relation of the United States to the league of na-

tions. Eventually, that problem must be solved. Whether it is better to develop a league of nations in this hemisphere, with federal relations to the existing league, and to a possible Asiatic league, or for the United States to join the existing league, is an aspect of the total question which will have to be considered. But waiving this alternative for the present, it should be clear that the United States will not sign the war articles of the league covenant. In so far as the peace pact is taken seriously, the war articles are destined to atrophy and shrivel up. The Christian Century is able to envisage the United States as a member of the league of nations. This, however, can be accomplished not by slipping us backward through plausible steps into the embrace of the war articles, as the Capper resolution would do, but by bringing the league covenant up to the level of the Pact of Paris. That, as we see it, is the true line of peace progress, and all friends of peace must be vigilant against proposals which would lead us in the opposite direction.

The serious thing about the Capper proposal is not any prospect that the United States will adopt it—that is quite unthinkable—but that it has shifted Europe's attention, as well as America's, from the supremely important thing in peace-making, namely, the cultivation of trust in the plighted word of the signatories to the pact of Paris. This proposal, backed by recognized peace advocates, has weakened the morale of the peace pact more than did the cruiser bill, because the cruiser bill was a hangover from the old order, while the Capper proposal pretends to spring up from the soil of the pact itself. Nothing can retrieve the loss which this proposal has cost the movement for the outlawry of war except the general and decisive repudiation of the Capper resolution by American public opinion.

Negro in a Library

HEAVY lips apart and slant brow bent,
He sits, the heir of tropic jungles, burned
By orient suns in ages more remote
Than mind can grasp, and painfully takes notes
Upon the heroes of an alien race.

The huge hand formed to clasp a feathered spear
Or uncouth ax, clamps awkwardly around
The slender pencil; and the eye whose sight
Might track a lion through scarce-stirring grass
Labors dully down the printed page.
That dim mind, that knows but little more
Than primal needs—food, shelter, and his mate—
Strives to admire, not comprehending; seeks
To honor, not to emulate.

O strayed child of the sun,
Gazing at heights where you may not aspire,
Ours was the sin which exiled you from home.
Must you forever have the price to pay?

PAULINE SCHROY.

Churches That Might Unite

By H. Richard Niebuhr

A PROMINENT Christian leader recently predicted—so the newspapers report—that Protestant church union may be achieved after the passage of another three hundred years. Surely, the prophecy is an optimistic one. Is it possible that within that space of time Christianity will overcome the divisions of mankind which only God knows how many millennia of differentiation have brought about on this planet? Does it not seem much more likely that the next three centuries will be productive of new divisions than that they will bring final unity to the unifying faith of the disciples of Jesus?

When the Chinese church shall have broken all the leading strings of western missions, and when Indian Christianity shall have developed its independent combination of the gospel with the philosophy of the Upanishads to oppose to the western amalgamation of the New Testament with Plato and Aristotle, and Comte, will the church union of east and west then be more easily consummated than the union of north and south, of Nordic and Latin? And when Africa's golden sands have been delivered from error is not some dusky Luther likely to declare the ecclesiastical independence of his continent from the dominance of white man's Christianity?

Coming Divisions

What further divisions are probable when the faith makes its almost inevitable adjustments to the classes and races of the various missionary lands, an historically enlightened imagination can be left to picture for itself. In view of such prospects the prophecy of Protestant church union within three hundred years is encouragingly sanguine—the product of pious hope more than the result of realistic analysis.

But it may be that the prediction was meant to apply only to the unification of Protestantism in the United States. In that case the chances of its realization are considerably increased, though, even so, it remains the report of an heroic faith, which "hears the lark within the songless egg," rather than a coolly considered judgment. For in a country that is constantly moving away from the equalitarian principles and practice of early democracy toward the increasing stratification of matured society into economic and cultural classes, in which, moreover, the separation of church and state prevents the enforcement of religious uniformity and the suppression of religious revolts, in which the barriers of race prejudice are being strengthened rather than weakened, in which the vested interests of great denominations are so considerable as in America—in such a country, the prospect of church union in three hundred years remains a splendid but perhaps futile hope.

For it is becoming increasingly evident to students of denominationalism that its sources are sociological rather than theological, and that its cure must be

ethical rather than doctrinal. As the disintegration of Christianity has been effected by the victory of the kingdoms of this world over the kingdom of our Lord and of his Christ, so the victory of harmony over disharmony cannot be attained without the prior triumph of Christian ethics over the ethics of nature.

How Denominations Divide

The lines of demarcation between denominations and sects have been primarily the boundary lines between races, nations, and economic classes. The unfortunate economic classes who found themselves tacitly excluded from the churches of the aristocracy and the bourgeoisie by disregard for their religious and ethical needs have risen in revolt time after time to erect churches of their own devising in which the religion of the poor and unlettered might come to full expression. The rise of Anabaptists, Baptists, Mennonites, Quakers and Methodists illustrates the process.

In time these religious poor, under the discipline of Christian ethics, became diligent, frugal and rich and their churches developed into middle class denominations more or less neglectful of the needs of a new proletariat, but distinguished from the older bourgeois churches by the remnants of their revolutionary traditions and by continued economic or cultural differences. Hence new revolts of the disinherited have become necessary in order that the poor might continue to be blessed; various evangelistic societies, Pentecostals, Salvation Armies and kindred groups demonstrate in our own time the tendency of the lower economic classes to seek in their own conventicles the religious satisfactions which the comfortable churches unconsciously deny them.

Nationalism as a Divider

The role of nationalism in dividing the holy, universal Christian church into wholly particular national denominations is too evident in history to require illustration. America is the unhappy heir not only of the spirit but also of the direct fruits of European nationalism, in its Babel of tongues, classes and sects. Political prides and prejudices as well as variations of culture and traditional doctrines, operating on immigrants unto the third and fourth generation of those that love their mother tongue, continue to separate members of the same great communions into scores of little ecclesiastical establishments. They are Lutherans, but they are also German and Danish and Norwegian and Swedish Lutherans. They are Orthodox, but they are also Albanian and Russian and Greek and Bulgarian and Syrian and Serbian Orthodox Catholics. They are Calvinists, but they are also Scotch and Scotch-Irish and English and Dutch and German Calvinists. Immigration draws additional lines of distinction between earlier

and later comers who frequently find it necessary to divide from each other.

Sectionalism within the United States itself has been responsible for further schisms. The churches of the east and west, of the settled coastland and of the frontier, developed in accordance with the differences of culture prevailing in the two sections, enshrined their differences in traditions of piety, polity and minor doctrines and, now that the frontier has passed, continue to remember the strifes of other years. There is the further sad history of the schism of north and south, of churches rent in two by civil conflict and retaining their walls of separation long decades after the political division has been healed.

The Color Line

Again the principle of race distinction has conquered the church which professes that in Christ there is neither Jew nor Greek. With increasing unanimity Negroes and Nordics have been deciding since the civil war that though in him there is neither bond nor free there must be black and white in his church. The color line has been drawn there as effectively as in civil life.

These primary social distinctions have come to expression in doctrine, piety, polity and ethics. The religion of the poor has ever been more ethical and emotional, that of the bourgeoisie and aristocracy more metaphysical and intellectual. The former have sought the leadership of an inspired, the latter of indoctrinated clergy. The one has tended toward a more or less apocalyptic millenarianism, the other toward esthetic mysticism. And so with national and racial differences. The pragmatism of American, the empiricism of English, and the idealism of German social tradition express themselves in fine shadings or sometimes lurid colors in the tenets of the churches. A common essence there must be but each group wants to define the common essence in its own way. And back of these variant points of view are long years of social experience and tradition, which neither argument nor good will can change.

To these divisive forces another must be added. Churches are social organisms and like all other groups are keenly interested in self-preservation. They have built up loyalties to themselves which are stronger sometimes than the loyalty to their Master. They have acquired possessions, they have fostered the growth of vested interests by boards and institutions and individuals. And so they cling to individual life for the sake of life itself.

Three Forces Making for Church Unity

There seem to be only three forces by which the disintegrating effect of social disharmony on the churches can be overcome—political power, the suasion of a completely Christian ethics, and the attraction of social affinity. It is a significant fact that Christian unity has prevailed so far in history only under the compulsion of secular government, even though that government was exercised by a church

in the best known instance. Legislative acts of uniformity and the gentle persuasions of jailers and hangmen are fortunately impossible in the twentieth century and this road to "unity" is barred.

The second method of overcoming the divisive effects of social unbrotherliness on the church has been possible only in small groups, among representatives of that minority Christianity which all Christians admire, though it be from afar. The epistle of James and Paul's letters show how difficult the application of the law of love was even within the churches of the first enthusiastic Christian century. The hope of gathering into one church in common loyalty to a common Master, a common doctrine and a common ethics the rich and the poor, the black and yellow and white, the educated and the naive remains the great ideal which alone can represent the true character of Christianity. But it is evident enough that the attempt to form such a union would today result only in the formation of another sect. Such a sect might indeed be a most desirable addition to the long list of denominations but it would leave most of the problems of Christian unity unsolved for most Christians and leave all the problems of church union untouched. It would not overcome the disorganization, the lack of effective, unified effort in home and foreign missions, the Christless competition for prestige and power, the unhealthy reenforcement of sectional, class and national prejudices and misunderstandings which result from the present structure of Protestantism.

Overcoming Present Anarchy

There remains then the third way of achieving church union, and, alas, it is not a way to the achievement of union at all; but it is a method of overcoming some of the evils of the prevalent anarchy. The way of union by social agreement is the method of uniting those churches which are socially similar, in whose coming together the problem of "Jew and Gentile meeting" to adore one common Lord does not arise. Their social similarity usually implies similarity in ethical attitudes, in piety, and frequently in polity and doctrine. The development of social similarity, after years of division based on social dissimilarity resulting from immigration, has made possible the union of various German and Scandinavian Lutheran churches. It is operative in the case of the merger of Congregationalists and the Christians, no longer socially separated in a country whose frontier has passed into history. The development of a homogeneous culture in north and south would make possible the healing of the schisms of the civil war, were it not for the stubborn race problem. The growth of economic and cultural unity between the Scotch and Scotch-Irish in the various Presbyterian churches and between various non-Lutheran German groups suggests the possibility of organic union within these families.

If the method of social agreement is followed it may be that within somewhat less than three hundred years the two hundred denominations of Amer-

ica can be replaced by four or five significant churches, living in happy cooperation. But three hundred years is a long time—time enough it may be for us to learn how Greek and barbarian, bond and free, can express their unity in Christ by unity in work and worship. Meanwhile the dilemma of the church remains

this: how can it preach effectively the doctrine of brotherhood between classes, nations and races until it practices that doctrine itself, but—and here is the most baffling aspect of our problem—how can it practice that doctrine until brotherhood between classes, nations and races has been established?

The Powwow Doctor at Work

By John Walter Houck

"HAND ME that string," ordered a full grown man to a frail, nervous woman, "so I can measure the baby." The man took the piece of twine from the outstretched hand and began to measure the child. While thus occupied, he chanted a few verses of scripture.

This happened in a little steel town in Dauphin county, Pennsylvania, several weeks ago while I happened to be visiting friends there.

"I will be in tomorrow. Your baby is awful sick," the man pronounced solemnly as he made his departure.

"Who is that man?" I asked the worried mother. "That is Doc White," she replied. "He is a powwow doctor."

"Why did he measure your baby with a bit of string?" I queried.

"He measured my baby for 'liver gron.' I'm not going to worry any more. Doc brought my other three babies around when they were sick."

"Do you pay Doc White for measuring your baby?" I questioned.

"He is not a regular doctor. He does not charge us," she said. "But we give him a dollar for every visit."

The woman told me "the doc's" address and I paid him a visit the following day. The room into which I was ushered was a very large one, and it served as both a dining room and sitting room. The furniture consisted of an antique sideboard, laden with old newspapers, sewing baskets, hats and trinkets. The carpet was threadbare; the cupboard stuffed with newspapers and bottles. Two black cats, a dog and two canaries were the only other occupants of the room. A floor lamp with a brown paper shade was the only illumination. The windows, most of them devoid of glass, were stuffed with newspapers. The wallpaper hung in ragged strips from the walls and ceiling.

"Do you have a good practice?" I asked.

"Why, yes, I do," he answered. "I have been very busy this winter."

"Do you doctor anyone else besides babies?"

"Yes, oh yes," he replied. "The Lord has used me in marvelous ways to perform several miracles. Why, old Ed Jones was given up by the regular doctors. They called me in and I brought the old man

around. The ways of God are above the ways of man."

"Do you use medicine in your powwow work?"

"I sometimes use a medicine of my own. It consists of lard, vinegar and some salts, which make a fine remedy. An old woman some time ago told me about this remedy. Then I have great faith in greasing the body and in drinking strong tea. But for the most part I rely on my Book—his Book. God can heal without drugs. Jesus did not let them put medicine into his mouth and why should we? The Lord can work miracles today just as in Jesus' day."

"Do you believe in witches, doc?" I asked.

"Witches are not hard to believe in," he answered. "Just last week I had a queer case. Old man Kelly was sick and nobody could find out what was the trouble with him. I powwowed for him and did everything I could. Mrs. Kelly said to me, 'Doc, I believe my husband is under a spell. Maybe that's why he don't get well.' I agreed with her and we devised a scheme. We laid a broom down on the front porch by the door. A witch, you know, will never step over a broom handle. Well, sir, there was an old friend of Kelly's, a Union soldier pal, who came in to see Kelly and he picked up the broom instead of stepping over it. We told the old soldier to leave the house at once, and from that very day Kelly got better!"

"Do you find the Bible a ready help in your powwowing?"

"Oh yes, sir," was the reply. "I surely do. Why, in God's word there is more help for people than they know. I have always studied the Bible. I have never read any other book since I left grammar school. The newspapers I read sometimes. But the Bible has always been my one joy. I have seen great answers to prayers."

"Would you mind telling me how you came to be a powwow doctor?" I inquired.

"Well, one day I was down on my knees and I had a funny experience. God came to me while I was praying there and said: 'You quit work and be my messenger.' The very next day I had a visitor who told me her baby was sick and asked me to help her. I always go along well with babies so I went to the lady's house. The baby laughed and I felt the hand of God lead me. The baby got well. Then people

kept coming to me and I could do nothing but answer calls. Since then I have read my powwow book and God has seen fit to bless my humble efforts."

"Do you get a fair wage for your work?" I asked.

"God never lets his servants suffer," he said. "I trust his promises. Last year Bill Young gave me a hundred dollars for my services. Young was very sick. He called for me after he had tried all the doctors in the town. He did not believe in powwowing or the Bible. But he opened his eyes and I saved him. One day I told him to beware of his oldest brother who had a spell over him. Young wouldn't believe me. Young's daughter baked a special kind of a pie that I taught her. Two hours after it was baked she took two butcher knives and hacked that pie into a hundred pieces. Soon the oldest brother came along and said, 'What are you doing, Mary? You mustn't do that. It hurts me.' The pain the oldest brother felt as the knives cut the pie made him beg her to stop cutting. Well, we knew the reason. Brother Young heard about it and before he died he denounced his brother who had cast the spell on him."

"What is your opinion of the other powwow doctors in Pennsylvania?" I asked.

"The powwow doctors are fine men," he answered. "They have the old faith that was once delivered to the saints. God's will is not to be fooled with. Some patients who doubt the Bible have demons cast spells on them. When they believe in religion again, we can save them from the spells."

"Doc" White proved to be a most congenial man and I conversed for three hours with him before bidding him goodbye. He related story after story from his experiences. Out of it all I gained a very vivid conception of what a powwow doctor really is. Powwowing is a carry-over from an old conception of religion. Once men depended upon prayer, exorcisms and chants to assist them in securing relief from bodily disorders. These beliefs and rituals were accepted by all. The powwow experts of those days were considered highly respectable men. If a man had indigestion he regarded it as the work of a demon in his stomach. There was a ritual devised whereby the suffering man could find relief from his malady. This ritual technique worked on many occasions and man readily accepted the power of powwowing. But then the doctors devised a new technique whereby men found more sure and dependable relief. The newer method slowly forced the older method out of business.

Powwow doctors have perpetuated these old rituals designed by primitive man to cajole God into doing what man could not accomplish. The supernatural aspect of the powwow doctor is quite easily understood when one keeps in mind that a powwow doctor is loyal to an obsolete form of religion which is now called superstition because it is no longer respectable.

Superstition is embedded in the lives of many people. The desire for health and happiness is likewise deep-seated in every individual. "Doc" White frequently referred to the fact that he was called in

after every regular doctor had been tried without success. The average man, in his consuming desire to receive physical help, avails himself of every conceivable means. First, he resorts to the practitioners who have the most advanced ideas of medical science. Then he calls in the conservative doctors, and lastly, in desperation, he sends for the powwow doctor. One man, according to "Doc" White, said: "I have been to all who claim they can help me—doctors, preachers, Christian Science practitioners, and now I shall go to the powwow doctor. No, I don't believe in them, but if they can help me, all right." There are people who seriously knock on wood and avoid walking under stepladders.

The number of cases where "witches" have been detected and long friendships ruined does not seem to press upon the consciences of the powwow doctors. No one can argue with them or with their patients because these people have safely padded themselves with defense mechanisms. Argument strengthens these defense mechanisms. Then again, there is enough evidence available in tradition and in print to substantiate every claim they make. "Doc" White counted every successful case. He had many. But the unsuccessful cases were not counted. Upon these selective data there is a belief built up in powwow doctors that is as prevalent as the belief in fortune tellers.

The powwow doctors have no reason to despair because the nation's newspapers have recently turned their attention upon them. Superstition is not going to give up the ghost just because it loses a single battle. The powwow doctors lose one battle after another, but they have a faculty of recapturing the victors.

Dead Christs

TALL poplars make strings for the wind to play upon, and clouds of yellow dust blow along the white road. Bent under the burden of life, straggling groups of peasants stop at ancient shrines to bow before the plaster figure of a Christ agonized in death.

A gesturing priest lifts a crucifix and a million people genuflect worshipfully to a dead Christ that might have stirred them to pity.

Tourists cross themselves before Rubens' "Descent From the Cross."

And in churches of less pretentious architecture where liturgy is only a small accessory men and women are silent before the blessing of bread—"the body broken," and the blessing of wine—"the blood shed." Dead Christs. The Black Friday of the World's Calendar.

Somewhere the warm Spring winds blow the fragrance of lilies. Somewhere forgotten birds sing forgotten songs of resurrection. There is a man, like a stranger, walking with his brothers to Emmaus. The living Christ.

RAYMOND KRESENSKY.

The Farmer Cleans Up the Milk Shed

By Arthur E. Holt

CHICAGO has just witnessed a major battle in the age long rural-urban conflict. The issues were modern and the weapons were as up to date as the radio. The rewards which the victors sought were both psychic and material. After such a struggle the question is always asked, "Who won the war?" There is increasing evidence that this will be a victory for everybody—producers, distributors and consumers.

The "milk shed" of a great city has arrived as a part of the industrialization of modern society. The same process which laid at the door of the factory the labor-capital conflict has laid at the door of every city the conflict between those who are on the opposite side of a milk bottle. Machinery now plays an enormous part in the production of milk. A machine has just been perfected whereby two men can take care of one hundred cows and the milk is "bottled at the cow," only it is not bottled but is placed in sealed wax containers which cost three-quarters of a cent instead of five cents. Even the bottling plant with all its perfection is going out of date. Americans pay an annual milk bill of three and one-half billions. The commercial dairy belt begins in Maine, extends through New England and New York, drops down into Pennsylvania and then proceeds west through Ohio, northern Illinois, Wisconsin, Nebraska, Idaho and from Oregon down the Pacific coast.

World's Largest Milk Shed

Consolidations in distributing firms since the war have been fast and furious. Four great concerns, Borden's, Kraft-Phoenix Cheese, Western Dairy Products corporation and National Dairy Products, are now the outstanding American distributors of what was originally the by-product of small, unspecialized farms.

The dairy district of Chicago, which extends up through Wisconsin and on into Minnesota, is the largest "milk shed" in the world. Inside its area are 25,000 dairy farms. The coming of the tank car spread the "milk shed." Then the dispersion of the farms increased the power of the dealers, who developed a system of playing the marginal farmers against the center. "Scientific farming," which city people are always recommending to the farmer, increased the farmer's surplus and so crippled his bargaining power until the helplessness of the dairy farmer in this Chicago "milk shed" was considered as fixed a factor as the "iron law of supply and demand."

Until recently public interest in a "milk shed" has centered about the question of sanitation. When Chicago's former Health Commissioner Bundesen announced that he had "cleaned up the milk shed" and that Chicago had the "purest supply of milk in the world" everybody felt satisfied. Dealers wanted the

farmers to produce an abundance of this milk and they promoted scientific feeding to "teach the farmer how to meet his own competition." As one dealer said, "We have a great responsibility, but we are satisfied that the best thing to do for the farmer is to teach him and not to humor him."

Farmer's Angle

But gradually the farmer's angle on the "milk shed" has become vocal. Organized religion became sensitive to the moral issue involved. A report sponsored by the city federation of churches and the Federal council of churches contained this rather startling paragraph: "Milk can be contaminated in more than one sense. If milk production is tainted with social injustice, it should be considered just as dangerous to the public as if it contained bovine tuberculosis germs. Our greatest concern is that ways may be found for eliminating elements of social injustice."

The dairy farmers became still more specific. They said that the most important fact about a "milk shed" was its organization, and following close on that was the question of price. It is a startling fact that when the farmers were asked to name their terms, after they had shut off the city's milk supply, they asked for a new marketing system which had in it something of democracy! Here are the terms on which the Chicago milk strike was called off. There is not a sentence which deals with the price of milk:

Recognition of the Pure Milk association (the farmer's organization) and the right to bargain collectively with the dealers on price and all other matters.

The right to check weights and tests of all milk delivered by members.

The right to develop a marketing plan that would put the responsibility of even production of milk throughout the year upon the individual farmer.

The right to develop, with the cooperation of the dealers and the city health department, plans for the production of the highest grade of milk.

The installation of a joint bargaining system with an impartial arbitrator who shall act as guide to the development of the total industry.

Of course the farmer wanted increase of price but more than that he wanted a new psychic income in his work. As his leader, Don Guyer, said: "We demand the right to produce good milk for Chicago because we want to and not because we have to."

An Autocratic Industry

The "milk shed" had been an autocracy organized from the city hall and the offices of the largest distributors. All autocracies are alike in certain particulars. They are unjust. Dr. Bundesen's campaign for tuberculosis eradication in the dairy district two years ago had been ruthless. Neither state nor fed-

eral indemnities were adequate to meet this crisis. The farmers lost eight million dollars beyond their indemnity. Its method was unworthy the intelligence of a great city. Autocracies are ineffective. "Milk sheds" cannot be made sanitary through the power of a city health department; the task calls for the enlistment of the initiative and cooperation of the farmer if the process is to be effective. Finally, autocracies are the victims of ignorance. Those in power surround themselves with "yes men" who tell them what they want to hear, and so because the real conditions are not known bad policies are promulgated.

Forming the Battle Lines

The alignment of the forces at the beginning was approximately as follows: On the farmer's side was the National Cooperative Milk Producers association. It furnished to the Pure Milk association the benefit of other dairymen's cooperatives and also sent field men to help in organization. The leaders of the farmers were W. C. McQueen and Don Guyer. The latter is a young farmer whose power to present his cause to city groups was a distinct asset. Until very recently he had given all his time to farming, but as this crisis developed he dedicated himself on a meager salary to winning a decent marketing system for the dairy farmers of northern Illinois and southern Wisconsin.

The dealers were organized in two groups, one a small group of larger dealers and the other a large group of small dealers, in all about 150. With the dealers, at least at the beginning, stood the city health department. There is so much evidence of this that it is futile to deny it, deplorable as it is.

Union labor was neutral, with expressed sympathies for the farmers. In addition the churches, women's clubs under Mrs. Wilbur E. Fribley, and newspapers all played an important part. Their influence was impartial, with a sympathetic leaning toward the farmers.

Power of the Radio

Of all the implements of warfare the radio stands out preeminent. During the most critical period WLS, which is the broadcasting station of the Prairie Farmer, was sending out every two hours facts, direction and encouragement to the last farmer in the dairy district. Report has it that every rural radio listener in the "milk shed" heard Guyer on Sunday night say, "Boys! Hold steady! It may take six hours, it may take thirty-six, it may take six days, but hold the line and the victory is ours." Here is something new. When we realize that only last November the Insull interests tried to crowd the Prairie Farmer off the air, we see the tremendous need of keeping these channels of communication in the hands of the people, for the milk strike without the radio of the Prairie Farmer would have been a different matter.

Next to the radio was the telephone. Picture Mrs. Park Ames doing twenty-four hour service at the tele-

phone directing the picket lines all over southern Wisconsin and you look with new interest on a telephone, and the part women can play in such a struggle.

The credit for winning the strike goes to Wisconsin. Park Ames will go down in history as the man who refused to stop striking when every one else was in favor of quitting. The Wisconsin towns sided with the farmers, and finally the state legislature did likewise. Here was a new solidarity. People think the farmers are a minority. They are until the towns side with them. Then they constitute two-thirds of the nation.

The "Fact-Finding Committee" under Newton Jenkins, a banker in whose soul the fires of democracy still burn, performed a twofold service. In its public hearings, which were vividly reported by the newspapers, it conducted a series of long distance conferences between the various parties. In its final report it dispelled certain fallacies and focused public attention on certain major issues of the controversy. As time goes on its most important contribution will be seen to have been the tearing into shreds of the fallacious web of public opinion which had been woven around the dairy farmer.

Fact-Finding and Public Opinion

Public opinion said there was so much milk available for Chicago that the farmers were helpless. The state university said this in all its reports; the Federal council of churches had said it. The committee refused to believe it.

Public opinion said the dairy farmers were inefficient. The committee pointed out that the farmer produced a quart of milk for 5 ¼ cents, but it cost the city 8 ¾ cents to distribute it.

Public opinion said that the "iron law of supply and demand" governed the "milk shed." The committee pointed out that the law of common consent, which determines how much milk is consumed in Chicago, from what sources it shall come, how much of the consumer's dollar is paid to union labor and how much to the producer, also governs the "milk shed."

What are the final results of the post-strike negotiations? It is interesting to note that the result of the negotiations does not vary a great deal from the suggestions made by the churches three months before the strike began. (Of course, ministers know nothing about business!) I quote from the Chicago church federation report:

We suggest cooperation with that group of dairymen who are adopting a program of self-discipline in order to maintain the high standards of the Chicago health department. This suggestion aims to mitigate the present destructive competition. We believe the policy can become a moral achievement if the city will begin a program of full cooperation with those farmers who are guaranteeing to maintain standards. At present these farmers are disposed to feel that the city is demanding high quality milk but is not willing to provide the social conditions under which that milk can be profitably produced. Those farmers who accept ethical obligations and undertake to cooperate in maintaining high health standards

have the right to ask for marketing conditions which encourage ethical aims.

It is interesting also to note that the outcome amply justified the wisdom of the suggestions made in the church report to the pastors and laymen of Chicago and vicinity:

"The churches have unusual opportunities before them. The leaders among the farmers have stated frequently that they hoped the leaders of the country churches would become aware of the present situation.

For churches in city and country we suggest that the present situation be made the occasion for a project in social and religious education. The churches may help to interpret city to country and *vice versa*.

Churches in the city and country may attempt to interest rural and urban leaders in dealing systematically with the situation. Pastors and lay leaders can influence the opinions and attitudes of many people.

One of the chief functions of the country churches will be to educate people to become aware of and to face squarely the present situation. Every farming community in northern Illinois has its 'city-haters' or those who have failed to face the situation and who go on with their tasks feeling that they have been ruined by the city. If pastors and lay leaders will become proficient in case work, they can help many families to make adjustments. Mr. Hutchinson's studies in McHenry county show that church members have tended to adjust to the present situation in larger numbers than non-church members. It also appears that those who are church members tend to be members of farmers' organizations in larger proportion than the non-church members. Thus those in the churches had wide contacts and more opportunities to be informed about what was going on. Is it not one of the functions of the modern church to assist people in making necessary social adjustments?

This appears to be at present the great responsibility and opportunity both for the country ministry and the country church.

B O O K S

An American Cross-Section

MIDDLETOWN: *A Study in Contemporary American Culture*. By Robert S. Lynd and Helen Merrell Lynd. Harcourt, Brace & Co., \$5.00.

A PROJECT which I have long wished that some patient and skilled investigator might undertake is the making of an intensive survey of the religious life of a single local church or, better still, of a small community or a delimited small group within a large community, with a view to finding out just what religion means to the members of this group; what are their reactions to its various appeals; what are its attractive, its repulsive, and its propulsive forces for these individuals; why the church-joiners join, why the church-goers go, why the faithful remain faithful, why the indifferent are indifferent and the hostile hostile; and, in general, what religion actually is in a given situation and what it does to all the different kinds of people who are in contact with it. Such a study, made with absolute honesty with a view to finding and stating the facts and not with a view to proving something, would be of incalculable value and thrilling human interest. This suggestion is thrown out gratuitously to whom it may concern. I am not staking out a claim to this field of research, but pointing out an opportunity to any ambitious and qualified researcher who wants to do something that will be really useful. The defect of most projects of religious research is that they leave one still asking, What of it? So many people join this or that church. What of it? So many attend Sunday school or prayermeeting. What of it? So many shift their allegiance from one denomination to another, or drop out entirely. What of it? Why did they do it, and what does it mean to them, and what does it do to them?

The volume under consideration does not fulfill all the conditions of such a project as I have described, but it is akin to it. It goes farther in some directions, not so far in others. To begin with, it is not confined to religion. It is an attempt to describe, on the basis of a conscientious investigation by a staff of workers sent out by a research foundation, the manners and customs and the interplay of social forces in a typical American small city. The authors, like the good scientists that they are, are suspicious of the word "typical." There is no way of proving that the community which they have

studied is typical. In some respects it is not entirely so, chiefly because it is too homogeneous racially, has too few foreigners and Negroes. The typical American city is not so strictly "American." Nor does "Middletown" present the extremes of wealth and poverty which could be found in a larger city and whose interrelations form a significant factor in the total social picture of America. Nevertheless, the materials here brought together do constitute a fair set of soundings from American life as it is lived in the great mid-continental area, and these data derive a great part of their importance from the assumption—which seems a reasonable one—that the community studied is fairly representative of a great many others.

The materials are assembled under these heads: making a home, getting a living, training the young, spending leisure, carrying on government, religion. The data collected and organized under these topics present an extraordinarily vivid and accurate composite portrait of both the overt activities and the mental processes of the community. The readers of this review will perhaps be most interested in the findings on religion. They are too numerous even to summarize, but they include information upon popular religious belief, attitudes toward church attendance and the actual practice in that matter, habits of prayer and Bible reading, Sunday observance, and interdenominational relations. Incidentally there is a large amount of material which contributes to an answer to the question as to what religion means in the lives of the individuals concerned. I think there is still room for such an intensive investigation of a smaller group as was suggested in the beginning, but meanwhile this book is perhaps the nearest approach to it. Students of religion, as well as other students of society, will find it well worthy of careful examination.

WINFRED ERNEST GARRISON.

Books in Brief

Not many travelers to Japan, apparently, fail to crown their excursion by writing a book about it. But not many of those who do so have enjoyed such ample facilities for observation as Harold W. Foght and Alice R. Foght, whose *UNFATHOMED JAPAN* (Macmillan, \$5.00) is the fruit of an extensive journey through the island empire on an official

educational mission. With much trustworthy information about the educational and cultural situation in Japan are combined descriptions of the sights and narratives of the incidents of travel. The book is scarcely literature. Its style suggests that it may have been based largely upon the letters which the travelers wrote to the folks back home.

Trowbridge Hall's *JAPAN IN SILHOUETTE* (Macmillan, \$2.50) tells less, better. Mr. Hall's Japanese journey extended from Sendai to Nagasaki—which means pretty much the same as from Dan to Beersheeba—but he gives no journal of his pilgrimage and does not write into the record the hours of his departure from here and his arrival there. He chooses certain aspects of Japanese life and thought, and certain phases of beauty or of significance, and tells about these with sympathetic insight and in a style at once compact and imaginative. A very charming and informing book.

If not a complete history of painting—which of course it is not—at least a substantial contribution to the history of painting and a collection of sumptuous illustrations of it, is found in Esther Singleton's *OLD WORLD MASTERS IN NEW WORLD COLLECTIONS* (Macmillan, \$8.00). Here are full-page reproductions of more than a hundred works by the greatest painters which, being privately owned and not on exhibition, can be seen nowhere else. The economic conditions growing out of the world war brought about a great migration of masterpieces to western shores. No quota law checks this immigration. The result has been an immense enrichment of American private collections. The pictures assembled here make a veritable Salon Carré. The text gives abundant information about the lives of the painters and about the particular works chosen for illustration.

In a brief work, *THE ITINERARY OF JESUS REVIEWED* (Judson Press), Albert L. Vail undertakes a reconstruction of the chronology of the early part of the ministry of Jesus, especially that part covered by the fourth chapter of Luke, with a view to showing that Luke reports the events in their correct order.

THE RIDDLE OF LIFE, by Neville S. Talbot, bishop of Pretoria (Longman's), is a reverent, eloquent and somewhat homiletical treatment of the religious and intellectual problems raised by the fact that "Nature has produced a being nobler than herself." The fact of man and the fact of evil are the difficult factors in the problem, and the solution is found in a development of the thesis that the true explanation of nature is not found in herself at all but behind and above her.

The news of the death two years ago of Dr. James M. Campbell brought sincere regret to a large circle who had known and loved this truly gifted and markedly useful preacher and writer. A score of books came from his ever-active hand and brain. Some of them, like "The Indwelling Christ," "After Pentecost, What?," "Paul the Mystic," "The Place of Prayer in the Christian Religion," and "Clerical Types," have been widely read. Born and educated in Scotland, familiar with some of the most outstanding British scholars and preachers, and bringing to America in the early seventies his rich heritage of Scotch conviction and experience, he preached in various parishes in the Christian and the Congregational churches, was busy with the tasks of editor and author, and even when blindness settled down upon him he did not for a moment forego his literary work, but continued it to the day of his death with amazing courage and zeal. It is a satisfaction to all who knew Dr. Campbell that he left a practically completed autobiography which has been

edited and brought to the press by his friend of many years, President W. Douglas Mackenzie of Hartford seminary. The title of the book is *TRANSPLANTED HEATHER* (Doubleday, Doran, \$2.50). It tells in rich and racy manner the story of an unusually eventful life, and is one of those biographies which have throughout the human touch and the charm of wide experience. Dr. Campbell was for a time connected with *The Christian Century* as office editor, and contributed to most of the more important religious journals. He was for a time pastor of a church on Catalina Island, and while there organized and for many years conducted a retreat for ministers that attracted the attendance of preachers from the whole of southern California. His was a varied, an eventful and a tireless career.

It is clear to careful observers that the nation did not settle the liquor question by the passing of the prohibition law. Undoubtedly that was the most advanced and significant step taken in the century-long fight with the traffic, and there are no convincing signs that the law will be repealed. Yet the devices to which resort is taken to evade the law and weaken its force prove that much remains to be done to make it actually effective. There is needed a more intelligent appreciation of the entire problem in its historic aspects, and a fresh emphasis on the educational features of the uncompleted temperance crusade. *PROHIBITION, AN ADVENTURE IN FREEDOM*, by Harry S. Warner, is an informing and stimulating contribution to the subject (*World League Against Alcoholism*, Westerville, Ohio). Mr. Warner has been for several years connected with the Intercollegiate Prohibition association, and in that capacity has traveled widely in this country and abroad and has written effectively in several volumes. This book is a careful, balanced and well documented study of the entire field of prohibition. It is a knockout answer to the plea for personal liberty, and to the argument that prohibition is depriving the nation of its just privileges. It considers practically every aspect of the liquor question with the calmness that thoughtful people like to see exercised in a matter so easily productive of passion.

If there is more than a little of the snap and crackle of jazz in the history of professional evangelism as told by Grover C. Loud in *EVANGELIZED AMERICA* (Lincoln MacVeagh, \$4.00), the evangelists themselves ought to be the last to object. The author's style is less synopsed than that of many of the brightest lights in the evangelistic profession. The story of American evangelism begins with the Great Awakening of 1740. It reveals the fear motive predominant at first; then some splendid devotion and some amusing crudity on the advancing frontier. It is embellished with fantastic episodes of Millerism, Mormonism, Russellism, Dowieism and the like. It passes into new phases with Finney, and again with Moody, and again with the more nearly contemporary exponents of high pressure emotionalism and salesmanship of the bulldozing type combined with highly efficient business organization. With a few notable exceptions, such as Moody, the conspicuous evangelists have preached a militant and intolerant fundamentalism. Mr. Loud's treatment is not disrespectful—at least not more so than is justified by the nature of his subject—and he is generally accurate. More intensive study of certain minor episodes would have led him to different conclusions. For example, the "Springfield presbytery" of McNemar *et al* did not encourage the cataleptic phenomena which were a feature of the Western revival; such demonstrations of this character as appeared among the "New Lights" were vestigial; and Stone did not lead the whole

remnant of this group "over into the Christian church organized by Campbell," after the return of some to the Presbyterians and the defection of others to the Shakers. But the author does not often err in matters of fact, and he records an important aspect of American religious life in highly readable form.

Written for children, *HOW ONE MAN CHANGED THE WORLD*, by Ferdinand Q. Blanchard, pastor of the Euclid

Avenue Congregational church, Cleveland (Pilgrim Press, \$1.50), has a compelling simplicity which led me to read every word of it. There is no better life of Christ for children. It avoids all controversial questions, unless the avoidance of the miraculous may in itself be considered as taking sides on a controversial question. Those who read this book will need to learn much more about the life of Jesus, but they will not have to unlearn anything.

CORRESPONDENCE

Too Much for Him

EDITOR THE CHRISTIAN CENTURY:

I had just about finished with *The Christian Century*—it is the editorials that I read—and I found I had a few minutes more. I attempted Mr. Steiner's poem, "Sunday, 11 A. M." I can heartily enjoy the poetry of past generations, but have come to find that modern poems are not for me. Mr. Steiner's poem is too much for me. If I accept the understanding it would seem he intended, I cannot square it with the idea of a Christian minister in a house of worship. Maybe some one will supply the key.

Spokane, Wash.

ALVIN McELVAIN.

"Sunday, 11 A. M."

EDITOR, THE CHRISTIAN CENTURY:

SIR: The prediction of the First Reader that Mr. Richard M. Steiner's poem, "Sunday, 11 A. M.," published in your issue for January 10, would inevitably awaken debate, is doubtless quite true. A discussion in which I was engaged following a reading of the poem was spirited and stimulating.

Mr. Steiner is not alone in his problem, nor is the difficulty a recent one. As far back as the seventeenth century the poet-clergyman John Donne confessed himself the victim of an almost parallel situation: "I throw myself down in my chamber and call in and invite God and His angels thither, and when they are there I neglect God and His angels for the noise of a fly, for the rattling of a coach, for the whining of a door. I talk on in the same posture of praying, eyes lifted up, knees bowed down, as though I prayed to God, and if God or His angels should ask me when I thought last of God in that prayer I cannot tell. . . . A memory of yesterday's pleasures, a fear of tomorrow's dangers, a straw under my knee, a noise in mine ear, a light in mine eye, an anything, a nothing, a fancy, a chimera in my brain troubles me in my prayer."

The answer, therefore, to the First Reader's question, "What goes on in the minds of the congregation which you attend on Sunday, 11 A. M.?" must be, "Very nearly the same thoughts." An excellent treatment of the subject of random thinking is found in James Harvey Robinson's, "The Mind in the Making," pp. 37-39. In studying our mental habits, "the first thing that we notice is that our thought moves along with such incredible rapidity that it is almost impossible to arrest any specimen of it long enough to have a look at it. When we are offered a penny for our thoughts we always find that we have recently had so many things in mind that we can easily make a selection which will not compromise us too nakedly. On inspection we shall find that even if we are not downright ashamed of a great part of our spontaneous thinking it is far too intimate, personal, ignoble or trivial to permit us to reveal more than a small part of it. I believe this must be true of everyone. We do not, of course, know what goes on in other people's heads. They tell us very little and we tell them very little. . . . We find it hard to believe that other people's thoughts are as silly as our own, but they probably are. . . . When uninterrupted by some practical issue we are engaged in what is known as a reverie . . . at all

times a potent and in many cases an omnipotent rival to every other kind of thinking. It doubtless influences all our speculations in its persistent tendency to self-magnification and self-justification, which are its chief preoccupations, but it is the last thing to make directly or indirectly for honest increase of knowledge."

What Mr. Steiner has done is to reveal, if not all, at least many of these random thoughts common to everyone. In that sense he can take comfort in the idea that the mental digressions of other people of similar intelligence, whether in church or elsewhere, are just as "intimate, personal, ignoble or trivial" as his own.

What is to be done about it? The answer may not be quite so easy, although there is, I believe, a philosophy which is both sound and helpful. Mr. Steiner doubtless longs for "the open air, somewhere away," because he hopes that there the distracting stimuli will be fewer, and he can worship in untroubled concentration. But the same difficulty would surely arise anywhere. Is not the best thing for all of us to rise above the environment, if possible, by taking our spirit of worship with us? Then, indeed, all places on Sunday, 11 A. M. may be those "Where Love is, and where things are free!"

Mayville, N. Dak.

CATHERINE TUTTLE SQUIRES.

Facts Supplied by Student Volunteer Movement

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article in the issue of January 17 on "Where Are the New Missionaries?" is so astonishing and unbelievable that I am driven to raise my voice in questioning its accuracy. I have just returned from the Methodist conference on the outlook for world service, at Evanston. Certainly no word of this kind was spoken there. The need was all for larger funds, not for more volunteers. If your statement is true, that there is more money in hand to send out missionaries than there are missionaries to send, then one must ask in amazement why it is that splendid workers, who have spent a term or more on the field, have learned the language and become acclimated and conversant with the customs and ideas of the people, are stranded in America when they want to be beyond seas?

I know many such; there must be literally scores in the country. Why would not these thoroughly trained folks already fitted for the work do just as well or better than new student volunteers, who have had no experience whatever? These are their best years. They have had their university training; their first period of enlistment on the field; the year of special study while on furlough—and they are not allowed to get near the work for which they gave their lives. Why? If such men as these, than whom there are no better anywhere, cannot be sent back, why should other young folks volunteer?

If the boards want volunteers, let them show a Christian zeal for the work, use the folks who are available, and new recruits will come forward. But with such an exhibit of waste as is now visible everywhere, we may not expect sensible young people to consider dedicating their life to work beyond the seas.

Malden, Mass.

C. C. P. HILLER.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Twentieth Anniversary Luncheon To Dr. Morrison

A luncheon to be given Dr. Morrison at the Palmer house, Chicago, on Wednesday, Feb. 27, at 12:15 o'clock will mark the completion of the celebration of his twentieth anniversary as editor of The Christian Century. The bound volumes of testimonial letters sent to him by subscribers will be presented at this time. Dr. Charles W. Gilkey, dean of the University of Chicago chapel, will preside. Subscribers and their friends desiring to attend may secure reservations through the Business Manager of The Christian Century.

Bishop Henderson Dies Of Pneumonia

Word comes from Cincinnati of the death of Bishop Theodore S. Henderson of the Methodist church after an attack of flu, which developed into pneumonia. He was 61 years of age. Bishop Henderson began his ministry in 1893, at Rockville Center, Conn. He was ordained in 1894. He received his education at Centenary Collegiate institute, Wesleyan university and at Drew, and had been awarded honorary degrees by other schools. His ministry brought him to Brooklyn and New York during the period from 1894 to 1904, and the next year he served at Stamford, Conn. From 1906 to 1908 he was general field secretary of the commission for aggressive evangelism of the general conference. During 1908-12 he was again in Brooklyn as pastor of Hanson Place church. He has served as a bishop of the Methodist church since 1912, having his headquarters at Detroit and Cincinnati.

Dr. Athearn Resigns at Boston University

Dr. Walter S. Athearn, dean of Boston university school of religious education and social service, has tendered his resignation, to become effective June 30 of this year. Dr. Athearn has served on the faculty of the university since 1916. In 1918 he organized the school of religious education and has been its dean since the beginning. Dean Athearn will spend the remainder of the present academic year in Europe, Asia, and Africa in educational research work in his capacity as chairman of the commission on character, moral and religious education of the world federation of education associations.

W. R. Moody Leaves Northfield Chairmanship

William R. Moody has resigned as chairman of the board of trustees of Northfield seminary for girls, the Mt. Hermon school for boys and the summer Bible and missionary conference, all at or near East Northfield, Mass. Mr. Moody is the eldest son of Dwight L. Moody, and was commissioned by his father to carry on the religious activities inaugurated by him. He has devoted 20 years to this work. The New York Times reports that Mr. Moody gave as his reason for resigning, the policy and conduct of the work as carried on by Rev. Elliott Speer, president of the schools—a son of Dr. Robert E.

Speer. In his announcement of his resignation, Mr. Moody gives as a fundamental reason for his step "my increasing conviction that the present arrangement is

thoroughly anomalous in attempting to divide indivisible authority between a chairman of the board and a president." The anomaly, he says, has been increased by

British Table Talk

London, January 29.

THE BEST NEWS about the king is that preparations are being made to take him to the south coast to Bognor. He makes slow progress, but there seems now no serious fear of a relapse. Students of climates have

A House for the King in Bognor

honed the Sussex watering-place by selecting it for the place of convalescence. Bognor lies a few miles from Chichester; behind it lies the bastion of the Downs, which many of us love more than any place on earth. It is a comparatively small town, and Brighton, Eastbourne, Hastings and the rest may be jealous that this honor has fallen to their little neighbor. Students of English literature will think chiefly of William Blake when they consider this district of Sussex. At Felpham hard by, Blake lived for some time near to Hayley, the poet who befriended him.

Concerning Politics

It looks as if the government will not take any thorough action upon the East Africa report. The time is short; the matter is complicated; an election will come not later than June. Accordingly there is every temptation to let the report lie on the table. The white settlers in Kenya do not love it; the position of Tanganyika, which is a mandated territory, will make it necessary to walk warily; the average member of parliament has one eye on his constituency, and taking one consideration with another, it is likely enough that the present government, now on its deathbed, will do little. Yet it is not a trivial or a temporary matter, and for those who can distinguish between greater and lesser things it is of first importance that this charter for the native peoples of tropical Africa shall be adopted. . . . They say that after all the chancellor of the exchequer may have a surplus. It is a matter of speculation whether or not he will give us or some of us six pence off the income tax or grant us again the penny post. I think it will be a reduction in the income tax. . . . Sir Austen

spoke in a warm and friendly tone upon Anglo-American relationships. He did not however, and perhaps could not, discuss fully the problem which is certain to come into the foreground—the right of search by sea.

Concerning Things Spiritual

There is no time to report on the Salvation Army. The action of the general in sounding the law has been interpreted in various lights. Some say that it is only meant as a friendly measure to clear away obscurities. The judge went out of his way to express what is in the minds of most men, the hope that this unhappy division may be healed. But so far the matter stands where it was a week ago. The army, outside the Booth family, is united. . . . The bishop of St. Albans, a man for whom in all matters save ecclesiastical I have the deepest respect, has got into hot water, not for the first time, for declaring that he will not consent to the marriage of unbaptized persons. He has been careful to explain that it is not of the Anglican form of baptism he is thinking, but of baptism administered according to the true form in whatever church it may be. That is to say, to take a hard case, Dr. Furze would not allow a Quaker to be married according to the rights of the church. He has been criticized for his attitude as a bishop of a church established by law; but there are some who declare that if a man does not belong to a church he should not seek to take advantage of its ministries. If one is not willing to accept baptism in the church, why seek the rite of marriage there, and not in some other church? But it is replied, "This church is the church as by law established." And once more we draw a step nearer to disestablishment.

And So Forth

The first number of the British Broadcasting company's educational paper, the Listener, seems excellent, and full of pith. . . . I have been reading Prof. Eddington's Gifford lectures on "The Nature of" (Continued on next page)

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the difference in age, experience, familiarity with tradition, and outlook of the occupants of the positions. Furthermore, he states that he finds policies which he cannot endorse. More concretely, he criticizes: Excessive expenditures in recent days; the enlargement of the board to 30 members; undignified appeals for Northfield. Most important of his reasons, Mr. Moody indicates, is this: "The Northfield work is distinctly religious in character, education has always been viewed as a means to an end—the development of Christian men and women imbued with high ideals of service. Where there is no mutual confidence among those who stand before the public as leaders in the movement, its very spirit is seriously impaired. Such being the case I feel that the deeper interests of the work are jeopardized and I accordingly withdraw." Mr. Moody's resignation has been unanimously accepted by the board of trustees. He will continue as a trustee of the Northfield schools.

U. S. Salvationists Criticize General Booth

In a letter addressed to the Salvation Army in the United States, Commander Evangeline Booth, head of the American army, severely criticized her brother, General Bramwell Booth. She charges him with having "contravened those sacred principles of the army embodied in the regulations which our founder gave us," and with violating "both the letter and the spirit of the teaching of the New Testament by haling his brethren into the secular courts of law." It is reported also that Col. Walter Jenkins, "on behalf of the whole staff of the Salvation Army in the United States," has sent Gen. Bramwell Booth a cablegram deprecating his action in resorting to the law courts in his fight against deposition.

Episcopal Liberals Meet in Philadelphia

According to the Churchman, "the fiction of apostolic succession received short

BRITISH TABLE TALK

(Continued from preceding page)

the Physical World." I struggled hard, but had to give up much of its profound argument. But it is easy for an utter layman to see that it is a book of enormous importance, and its author leaves the reader at the end feeling more sure than ever that "all things lead out into mystery"; but that if religion is destroyed, it will not be by modern physics. . . . Preparations are already being made for the "Jamboree" to celebrate the coming of age of the Scouts. This will be held at Birkenhead on a worthy scale. Twenty-one years old! And there are 2,000,000 Scouts! . . . Influenza is raging now, but chiefly disguised as a bad cold. That is the cunning of the creature. The weather now is an open ally of the influenza. Last Sunday people in our village were skating when they should have been in church. . . . Some years ago there were two teachers in our L. M. S. college in Tientsin, Chang and Wong. Wong is now a minister in the Chinese government; Chang was one of the Chinese recently executed in Manchuria.

EDWARD SHILLITO.

shrift" at the annual conference of liberals of the Episcopal church which met at St. Stephen's church, Philadelphia, the week of Jan. 29. At an early session Dr. James A. Muller, of the Episcopal theological school, discussed "The Protestant Episcopal Concept of Church Government," and Dr. Earl E. Sperry, of Syracuse university, considered "Its Adaptability to American Needs." A later speaker was Dr. Henry Sloane Coffin, who spoke on "The

Theological Approach to Church Unity." He closed with the thought that "economic and social reconciliation is the big task of the church today, and a divided church cannot carry that gospel to a class-surrendered people." In place of Bishop McConnell, who could not attend, Rev. Archibald MacCallum, of the Walnut Street Presbyterian church, of Philadelphia, spoke on "The Pragmatic Approach to Church Unity." He strongly

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urged that "We must lose our lives as Presbyterians and Episcopalians in order that the church of the future may provide

for widely varying tastes and a wider freedom for all." In a sympathetic address, Dr. Joseph Fort Newton, made the

Special Correspondence from California

Berkeley, February 2.

THE FOURTH annual session of the California Congress of Religious Education has just been held in Los Angeles. The program presented various phases of the general theme: "Religious Education:

Leaders Participate in Religious Education Conference

a Community Responsibility,"

and carried such well known names as Dr. T. G. Soares, Dr. George A. Coe, Dr. W. C. Pearce, and local rabbis, priests, and educators.

Presbytery Interested
In Church Union

At a recent meeting in Berkeley of the San Francisco presbytery, representing 57 churches, a definite move toward church union was made when resolutions were adopted citing the initiative in the matter taken by the last general conference of the Methodist church, by the recent Episcopal general convention, and by the Presbyterian general assembly; and concluding as follows: "Be it resolved, that the presbytery of San Francisco at its next meeting invite representatives of these denominations to address us, and that an hour be given to the discussion of church union." The presbytery also endorsed a Loyalty crusade, which is to be conducted by Rev. George Dowie of New York.

David Starr Jordan
At 78

The birthday of David Starr Jordan, California's grand old man, is an event which always furnishes good copy for the papers. A few days ago he passed his 78th milestone. To a large company of friends and Stanford alumni, who called to congratulate him, he said: "I have lived three lives. I have been a naturalist and explorer; I have been a teacher and the president of this university; and I have worked for international peace. Thirty-eight years ago Governor Stanford asked me to found a university that should begin where the University of California ends. Herbert Hoover is the type of man we then hoped to develop. I think my greatest achievement in behalf of world peace was made by my lecture tour through England, Germany, and Japan in 1913. I did not think the war would come. But the rulers of England thought they would be more powerful if Germany were crushed. The rulers of Germany thought they would be more powerful if England were crushed; and so the war came. But world peace is coming. The Kellogg pact is the greatest step toward peace ever taken; not because of the treaty itself, but because it has gotten the whole world to thinking peace instead of war." Rarely has a man achieved distinction in three lines; and more rarely still has a man of strong scientific bent preserved his poetic imagination to an advanced age. This happy versatile hero of

peace is a marvelous blend of idealism and realism. Although the body begins to show the marks of age, his mind is now at the zenith of its productiveness and power. He has ready for publication the manuscripts of five important works, including a volume of poems, one on "Tendencies in American Education," and one in which he summarizes his life-work on fishes.

Australian Youth
Visit U. S. A.

A hundred and sixty Australians, from 14 to 18, on a good will mission landed in San Francisco in January and are being officially feted, shown, and entertained in the homes of the people. One day they are visiting the several departments of the University of California with its 10,000 students. Their itinerary includes the leading cities of the United States and Canada. Arrangements have been made to enable them to witness the inauguration of Herbert Hoover, in whom they are greatly interested.

Sherwood Eddy
Stirs the Coast

The visit of dynamic, interracial and internationally-minded Sherwood Eddy proved to be an exclamation point among the interesting events of the bay region. He touched a very sensitive nerve in his stirring address at a mass meeting in the Berkeley First Congregational church, when he said he was greatly surprised to learn of the existence of the Central Berkeley Protective association, whose objective is the exclusion of orientals and Negroes from the vicinity of the university not already restricted. Quoting the statement of the president of that organization, "I consider it my Christian duty to help my neighbors protect themselves against the depreciation of their property on account of the residence of undesirable people," he said: "This is the most astounding defense of race prejudice I have ever heard in all my travels." During his stay he addressed the student body in the university gymnasium. One Sunday morning he occupied the pulpit of St. John's Presbyterian church, and in the course of his address he appealed to his listeners to befriend the 700 foreign students in the university and cited the case of Christian students from the Orient who, because of cruel race discrimination while pursuing their education here, lost their faith and went home in the bitterness of atheism.

Taft Praises
Y. M. C. A.

The visit of Charles P. Taft, son of ex-President Taft, was one of the outstanding social and religious events of the season. He made the address at the annual meeting of the city Y, being introduced by the president, Chief Justice W. H. Waste of the California supreme

(Continued on next page)

point that "not creeds or logic, but the common spiritual experience of devout men and women, is the goal." Rev. Wilbur L. Coswell, of Christ church, Yonkers, N. Y., speaking on "Religious Values, Old and New," asked, "Why should not religion develop the same experimental tests as science? We can experience God in conformity with laws revealed to us and thereby loose ourselves from the thought forms of the old world of magic." At a closing dinner session Dr. Woodbridge Riley of Vassar and Rev. F. A. Wright, of Tuckahoe, spoke.

Death of Dr. Clancy, 46 Years A Missionary

Dr. Rockwell Clancy, for 46 years a missionary of the Methodist church in India, died Feb. 9 at Albion, Mich., where he was residing while on furlough. He had been ill since his return from India a year ago. The northwest India conference of the Methodist church granted him a furlough which took effect last month.

Imprisonment for C. S. Carnes, Southern Baptist Treasurer

Clinton S. Carnes, former treasurer of the Southern Baptist Home Mission board, whose disappearance last summer led to the discovery of a shortage of nearly a million dollars in his accounts and his subsequent arrest in Canada, pleaded guilty in superior court at Atlanta, Ga., Feb. 5, and was sentenced to from five to seven years imprisonment. Carnes's plea was to one indictment charging theft of \$80,000. There were 19 other indictments, which were attached to his plea in the form of memoranda.

Jews and Christians in Conference At Columbia University

The problem of religious and racial bigotry was faced at a two-day seminar of the National Conference of Jews and Christians, recently organized. The meet-

CALIFORNIA CORRESPONDENCE

(Continued from preceding page)

court. The parentage of the speaker, his high position as a member of the national council of the Y. M. C. A., his vital theme, his flashes of humor, and rare magnetism conspired to make his message unusually interesting and valuable. He told how the Y swimming pool near the white house captured him as a boy; of his growing interest in Christian work during his career in Yale university; and of his recent visit to Europe and his work in founding associations in that needy section of the world. He said: "One needs to go to Europe and Asia to appreciate the value of the Y. Locarno treaties cannot last without the spirit of friendship as exemplified in Y friendship camps in the Balkans. A majority of the members of the nationalist cabinet of China today are Christian men who are the products of the association. In Salonica the Greek Catholic church is employing two Y secretaries to teach its leaders how to organize and conduct associations. If we could only get the criminals five years earlier—that is where the Y is most effective. It has no monopoly on this task; but it is the organization that is best fitted for it."

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ings were held at Columbia university Jan. 30, 31. Jews, Protestants and Catholics participated. President Nicholas Murray Butler, of Columbia, gave the opening address, in which he asked for "fundamental faith which is religious, political and social." Rev. J. Elliot Ross, Catholic chaplain at Columbia, and Rabbi Isaac Landman, editor of the American Hebrew, also spoke. Three round tables were then convened in which the following subjects were discussed: Vocational adjustments—the economic aspects of the conflicts; misrepresentation of religious beliefs and practices—the religious aspects; community areas of conflict and cooperation—the social and political antagonisms. The seminar closed with a dinner at the Hotel Roosevelt, at which the Hon. George W. Wickersham presided. Addressees were given by an outstanding Roman Catholic layman, Mr. Martin Conboy, Rabbi David Phillipson of Cincinnati and President Edmund D. Soper of Ohio Wesleyan university. The work of the seminar will be extended to various parts of the country, through meetings and conferences.

Rev. S. E. Fisher Completes 25 Years at Champaign, Ill.

The 25th anniversary of the pastorate of Rev. Stephen E. Fisher at University Place Christian church, Champaign, Ill., was celebrated by his congregation Jan. 27-Feb. 3. At the Sunday evening service Dr. E. S. Ames, of Chicago, gave the address.

Church Club of Chicago Holds Lenten Noonday Meetings

The Church club, Episcopal, of Chicago is holding noonday services at Garrigue theater, during the period between Wednesday and Good Friday. Bishop Wise, of Kansas, opened the season Wednesday, Feb. 13, and is followed during successive weeks by Bishop-elect Frank Wilson, of Eau Claire, Bishop Irving Johnson of Colorado and others. For Holy Week Bishop Shaylor of Nebraska will be the preacher.

Fisk College Receives Gift From First Alumnus

Prof. James D. Burrus, the first Negro to take a bachelor of arts degree in a college south of the Mason and Dixon line, who died of a heart attack in December at the age of 82 years, left about \$100,000 to Fisk university. Prof. Burrus was a Fisk graduate and taught there for a while.

Dr. Mellish to Address Church League for Democracy

Rev. J. Howard Mellish, rector of Holy Trinity church, Brooklyn, is to be one of the speakers at the annual meeting of the Church League for Industrial Democracy, which is to be held at the Penn Athletic club, Philadelphia, on Washington's birthday. Dr. Mellish has recently returned from abroad and is to speak on the activities in the field of industry of groups in the Church of England. The other chief speaker is to be Mr. Gustav Geiger, president of the Full Fashioned Hosiery Workers union, whose subject will be "What the Church Can Do for the Workers." Miss Vida Scudder of Wellesley college, a vice-president of the league, is to preside, and a brief address is also

to be given by Mr. Joseph Fletcher, assistant in the newly organized department of industrial relations of the national council of the Episcopal church.

Rev. W. F. Sunday Resigns from New York Lutheran Post

Rev. William F. Sunday, who five years ago came to the pastorate of the Lutheran Church of St. James, New York, succeeding there Dr. Julius B. Remensnyder—for 43 years its pastor—has announced his resignation from this pastorate, to become effective Sept. 1. Dr. Sunday has long fought for a coordinated Lutheran program in New York. In his statement he pointed out that "there are within a radius of fifty miles from Times Square more than 500 Lutheran congregations worshipping in nineteen different languages which, in the interests of the educational and practical program of the church, should be co-ordinated." Although he did not directly say so, the pastor's statement implies that he is resigning to avoid be-

coming a possible ecclesiastical storm center between his own forces indorsing Lutheran consolidation or unification on the one hand and the traditionalists of his church. The decision toward denominational unity would be delayed "indefinitely," he believes, should he continue his pastorate.

M. C. Settle Appointed to International Council Directorship

Rev. Myron C. Settle has been appointed director of vacation and week day church schools on the International Council of Religious Education, to fill the position made vacant by the resignation of Rev. Thomas S. Evans.

Chicago Church Holds Darwin Memorial Service

The Third Unitarian church, Chicago, Rev. Walton E. Cole, minister, held a Darwin Memorial service Sunday, Feb. 10, that day being the 120th anniversary of the birth of the scientist. At this service the responsive readings consisted of

Bishop McConnell Defends Church Lobby

BISHOP FRANCIS J. MCCONNELL, president of the Federal council of churches, speaking before a large audience at the Chicago forum on Sunday afternoon, Feb. 10, defended the right of the church

Is Church Activity to speak collectively illegitimate?

on social problems and both to form and to express opinions with reference to such questions as war and peace, prohibition, race relations, industrial relations, and marriage and divorce. It has been charged that the Protestant churches in general, and the Methodist church in particular, are maintaining a powerful "lobby" in Washington for the purpose of exerting pressure on the government in the interest of the specific policies which meet their approval, and this activity has been criticised as an illegitimate interference of the church with the affairs of the state. As to maintaining an agency through which Christian opinion can make itself articulate and audible, Bishop McConnell said: "I don't see anything wrong in our so doing, if it were true. Still, I don't like the term 'lobby,' because a lobby, in requesting a vote from a legislator, creates an obligation to do him favors in the future. I prefer to express the views of my organized church members and let those take the advice who will."

Opposing the Cruiser Bill

The particular issue to which the bishop devoted most attention was the question of world peace and the cruiser bill. It is not the business of the church to formulate a definite program for national defense, or for the economic reconstruction of society, he said, but it is its business to know that some things are right, and to say so, and to demand that the wrongs be removed, just as it was the church's business to see that the twelve-hour day in the steel industry was wrong and to insist that the experts find ways of remedying that condition. "I do not see any reason why

the church should not express its opinion on the cruiser bill," said the bishop. "The bill is wrong and points in the wrong direction. It is a dangerous gesture by the United States. The human personality is too valuable to have brains blown into mud with shot and shell. The church can declare this fact from the housetops with authority, although it doesn't pretend to understand the 5-5-3 ratio of naval armaments. Any agency has a right to oppose war, even if it has to fight a powerful newspaper or other institutions. Our aim is to create a public opinion that will make war impossible. The youth of the country is supporting this move. It is the middle aged and the elderly who have ideas of imperialism founded on the sanctity of the dollar. Draft for service in the trenches only those men over 50 and there would be no war. The cruiser bill and the peace pact have created confusion in the international mind. A parallel in our history was when we sent missionaries to teach Chinese 'peace on earth, good will toward man' on the same boat that carried soldiers on a punitive expedition into China."

Suppression of Free Speech

A questioner asked whether, if the government has a right to imprison or otherwise suppress those who advocate peace when the country is at war, it would not also be right for it to suppress those who promote war and preparations for war when the country is at peace. No, said the bishop, because it is not right for the government to suppress advocates of peace in war time. When the country is actually at war, something must be done about those who by overt acts lend aid to the enemy, but speech should be free. He defended at length the right of the prophet to deliver his message. Both the church and the state must have a place for the man who is in advance of his time and who speaks with prophetic voice the things that are not popular.

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selections concerning Darwin, evolution and the spirit of science, taken from the book, "The New Spirit," by Ellis. The

lesson of the morning was based on Dr. Dreyer's "Evolution of Charles Darwin." The sermon by the pastor was on "The Service

Special Scandinavian Correspondence

Chicago, February 1.

SOME YEARS AGO the Christian socialists in France formed an organization, "La Federation des socialistes—chretiens," which has now spread over the world. Recently a member of the Danish parliament, J. P.

Christian Socialists Nielsen, has urged the establishment of a Christian socialist

organization in Denmark. He has written an article on the subject in one of the Danish socialist dailies, from which I quote:

"The labor parties all over the world have always let religion be a private matter of the individual. In some countries religion has been banned or prohibited in the party; but such measures have never succeeded. Religion is anchored deeply in the souls of the people and justly so. All attempts to rove that everything ceases with the end of this earthly life have foundered, simply because human knowledge stops as soon as one goes beyond the things one can touch or see with one's eyes. On the other hand it is impossible to believe that the whole universe is a mere accident. But the many people who cherish this religious view and think that Christianity is being falsified, cannot in the long run rest content within the framework of the state church, because it supports a viewpoint which is diametrically opposed to their own view of Christianity and their view of society. In order to prevent these people from becoming religiously and spiritually homeless another organization has to be established. This organization, which must take into consideration both the religious and the social viewpoints of these people, is coming into being in Denmark. It is the association of the Christian socialists, which is now becoming a world organization. It will take up the work which the international labor organizations have had to abandon. It will be an organization, which will supplement the international labor organizations." Mr. Nielsen's efforts are meeting with quick response in Denmark, but he has been strongly criticized by the spokesmen of the state church, who are of the opinion that the state church is the proper spiritual home for all Danes, even if they are socialists and workingmen.

Death of "The Prisoner's Friend," Mathilda Wrede

The name of Mathilda Wrede, the Finnish noblewoman, who devoted her life to the spiritual welfare of the prisoners of her native country, has for many years been an inspiration to thousands in the Scandinavian countries. The work was watched with the keenest interest by Christians in all the countries of the north, irrespective of their different religious views. Mathilda Wrede, the modern Elizabeth Fry of Finland, passed away on Christmas eve at the age of 64. She had given 38 years of her life to the criminals of her native country. Of her work she once said: "I have no rules to go by when I enter into the cells. In each individual case God tells me what I shall say and do. If one knows one's own

people, one soon learns where they come from and how they are. I would not have dared to be in this work for 38 years if I could not feel that God was using me." Mathilda Wrede died in "the house of honor" which the city of Helsingfors had given her. No organization sponsored her unique work. She showed immense power in her personal influence over the individual criminals and she was known all over Finland. During a riot in Aabo prison in 1913 Mathilda Wrede was accused of having given the prisoners false hopes of freedom and she was barred from visiting the prisons unaccompanied. The tide turned in 1917, however, when the prison authorities of the new Finland requested her to resume her work. Mathilda Wrede, the humble, brave Christian noblewoman had become almost a legendary figure in the minds of thousands of Scandinavians.

American Becomes Methodist Bishop in Scandinavia

The tumult caused by the imprisonment of the former Methodist Episcopal bishop for the Scandinavian area, Dr. Anton Bast of Copenhagen, and his withdrawal from the Methodist church, has at last died down, and the work of the Methodist Episcopal church in the Scandinavian area is now being carried on under the leadership of an American, Bishop R. Wade, whose residence was formerly in Evanston, Ill. Dr. Wade will make his home in Stockholm, Sweden. The last four years have been the most turbulent years in the history of the Methodist Episcopal church in Scandinavia. The church in Denmark has been passing through severe crisis owing to weak leadership, and Dr. Wade is faced with the task of rehabilitation. Dr. Anton Bast, who was deposed as bishop by the 1928 general conference in Kansas City, Mo., has started mission of his own in Copenhagen.

Ministers in Danish State Church Favor Disarmament

More than one hundred ministers in the Danish state church have signed a petition which favors disarmament for Denmark. This does not mean that the majority of the Danish ministers are in favor of disarmament. Some of them are rabidly in favor of maintaining a big defense force. But it shows an awakening interest in international questions among the Danish clergy. A few years ago the ministers in the Danish state church would not even have dared to say they believed in disarmament.

Evangelical Lutheran World Convention in Copenhagen

Great preparations are under way in the Scandinavian Lutheran churches in America for participation in the world convention in Copenhagen this summer. The Norwegian American minister, Dr. N. Ylvisaker, of Minneapolis, Minn., will head a party of 200 Norwegian-American Lutherans who will attend the convention.

PETER GULDBRANDSEN.

Charles Darwin to Religion." The members of the Carl Schurz high school were guests at this service.

Philadelphia Loses Noted Negro Pastor

North Philadelphia presbytery met a se-

Special Correspondence from Virginia

Richmond, February 1.

EPISCOPALIANS have rather held the center of the stage in newspaper headlines since our last letter. On Christmas eve Dr. J. Y. Downman completed his 40th year in the active ministry as rector of All Saints church, Richmond. He is the only rector this congregation has ever had. All Saints is a handsome stone church, with beautiful interior decorations, and is the only Episcopal church in Virginia that has a boy choir. In spite of his long years of service, Dr. Downman is very active and uses a substitute in his pulpit less frequently than almost any rector of a large church in the city, although he has never had an assistant.

Gives Generously to Three Churches

About a week before Christmas it was announced that St. Paul's Episcopal church had been left a legacy of \$25,000 by the late Judge Erskine M. Ross of Los Angeles. Judge Ross was brought up in this church, and was a brother of the late Dr. George Ross, who was one of its vestrymen for many years. A copy of the will shows that St. Paul's church, Richmond, St. Paul's church, Los Angeles, and Grace church, San Francisco, are the residuary legatees of his estate, which was quite large and the bequests to the churches may considerably exceed the sum of \$25,000.

Archdeacon Receives Harmon Award

Archdeacon J. S. Russell, head of the colored work in the diocese of Southern Virginia, received an award from the Harmon foundation of a gold medal and \$400 in cash as one of the Negroes who had accomplished most for his race during the year 1928. Many years ago, Archdeacon Russell founded the St. Paul's Industrial school at Lawrenceville, Va. This institution has rendered a wonderful service not only to the colored race, but to that whole section of Virginia, where its influence has been so strongly felt that sheriffs and other peace officers have declared that it has transformed community life among the Negroes. It offers both a mental and manual education to colored boys and girls, and instills into them the highest possible moral tone. Although supported by the Episcopal church it is interdenominational in its student personnel and is conducted along the lines of Hampton institute.

Annual Lectures Discuss Social Teachings

About a score of years ago, James L. Stewart of Wilmington, N. C., left a considerable sum of money to the Union theological seminary of Virginia with which it provides lectures on religious matters from year to year. Eighteen series of annual lectures have been delivered on this foundation. Last year, the speaker was

Dr. McIntosh of Edinburgh, and next year, the services of Dr. Patterson of Edinburgh university have been secured. This year the lecturer was Dr. Walter L. Lingle, head of the Presbyterian Training School for Religious Workers, who delivered eight lectures, Jan. 11-20, on the social teaching of the Bible. Dr. Lingle is an exceedingly forcible, logical speaker, and never fails both to interest and instruct his audiences.

Bishop Cannon Awarded Prize for Leadership

On account of his former residence in this city and his identification with the state of Virginia, the announcement that Bishop James Cannon, jr., of the Methodist Episcopal church, south, has been selected by the Christian Herald as the American citizen who made the most significant contribution to religious progress in 1928, comes under the head of Virginia news. This award, of which Bishop Cannon is the first recipient, will henceforth be an annual event.

Segregation Issue Arouses Richmond

A special meeting of the Richmond Ministerial union was called by the president, Dr. William E. Hill, pastor of the Second Presbyterian church, on Jan. 31, to hear the report of its committee on interracial relations, of which Dr. R. Cary Montague is chairman, on the segregation ordinance coming before the city council that night. This ordinance provides that where a majority of residents in a city block are Negroes no white person shall be allowed to move into the block, and vice versa where the majority of residents are white no Negroes shall move in. Its effect will be to restrict the Negroes to the quarters now occupied by them. Available figures show that they constitute more than one-fourth of the population, but only occupy one-tenth of the city area. A thorough survey of the housing, educational and sanitary conditions of the Negroes is now under way under the auspices of the council of social agencies, and is financed to the extent of \$5,000 from a foundation known as St. Andrew's association, provided by the will of the late Miss Grace Arents. In view of this survey, the Ministerial union went on record, with only one dissenting vote, as petitioning the city council to postpone action in this matter until May 15 to give time to hear the findings of this survey. The resolution was presented at the council, but had no weight in delaying action, as the pressure from white people who are being crowded out by the Negroes was too strong to be ignored. The ordinance will probably be declared unconstitutional by the supreme court in the same way that others with the same intention have already been. The whole matter has aroused great interest, and has been the subject of numerous sermons.

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these likely additional
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this journal?

[Your own answer]
[flashes to you]

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number of your congregation
became Christian Century
minded — became conversant
with the thought content of
this journal—

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would it begin to make a
difference in your MINISTER-TO-
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with you—and the thought
of, first, those three or four
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ious loss recently in the death of Rev. Lewis B. Moore, pastor of Fourth church (colored), Germantown, aged 52. Dr.

Moore was a Fisk university graduate, and by studies in the University of Pennsylvania earned a Ph. D. degree. He be-

Special Correspondence from Washington

Washington, D. C., February 9.

THIS city is agog with anticipation of the inauguration ceremonies soon to take place. Mr. Hoover's desire for simplicity has somewhat handicapped the local committee which has wanted to return to the elaborate ceremonies of pre-war days. However, there will be enough going on here on March 4 to make it an occasion quite worth coming to the capital city to witness. The prospects are that at least 200,000 visitors will be drawn. The highly decorative stand on the east side of the capitol where Mr. Hoover will take the oath of office is now being erected. The various units that are to participate in the parade have been selected and preparations generally are well in hand for the great quadrennial event.

The New President's Pastor

President-elect Hoover will attend the little Friends church at 13th and Irving streets, it is announced. It is an unpretentious building and seating accommodations will not permit more than 400, at the most, to enter. There is never any crowding permitted in the President's church. When the seats are full, the doors are closed and the small army of secret service men and local police see to it that not another soul enters. The man who will have the honor of preaching to the President after March 4 is Rev. Augustus T. Murray, who has recently been called from Palo Alto, Calif. His portrait will doubtless appear in newspapers throughout the country and then he will straightway lose his identity, being known simply as "The President's Pastor."

Lenten Series Planned

The Washington federation of churches will again this year hold a series of noon-day services for five weeks during Lent. Beginning with Dr. Charles R. Brown who will speak daily during the first week, the series will be continued by Dr. S. Parkes Cadman and Dr. Merton S. Rice. Two local pastors will follow, Dr. Joseph R. Sizoo bringing the series to a close.

Community Chest Campaign

Washington is in the midst of its first community chest enterprise. As many charitable agencies and public welfare organizations as there are pickles that bear the brand of a certain well-known manufacturer—57 to be exact—are beneficiaries of the public's generosity. The amount to be raised is \$1,343,000 and at this writing it looks as though the effort would succeed. If it does it will accomplish a great deal more than simply to provide money for running expenses. It will aid materially in developing something that has been notoriously lacking in Washington for years—a community spirit. The fact that its citizens have no voice in local gov-

ernment has undoubtedly been a contributory cause of this lack.

Dry Enforcement in The Nation's Capital

The house committee, familiarly known as the Gibson committee, has been holding numerous hearings of late in the endeavor to formulate some sort of an enforcement bill which will operate to rectify alarming conditions now prevailing in the District of Columbia. The capital city is wet, notoriously so. Dr. Doran, prohibition commissioner, says there are 3,000 places here where liquor can be secured. The foreign embassies and legations of course have direct access to all the wines and liquors they want and no law of this land can deny them this privilege. To call them bootleggers probably would not be in good taste, so we will not apply that term in this connection. There is a strong feeling that a good portion of this foreign stuff filters through the consignee to thirsty throats in select circles outside. The problem is a serious one at best. Washington has no enforcement act. Now and then a padlock is clamped on the premises where some notorious offender has held forth but the usual program is arrest, acquittal, or if convicted, as occasionally happens, a small fine and then back to the profitable business again in some new location. Great things are expected of the new administration locally. There is a strong feeling that the man up in the white house can, if he really wants to, pass out the word that will assist the police and prohibition enforcement officials to quit winking.

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Dr. E. Stanley Jones Will Evangelize

Because of the wide demand for the services of Dr. E. Stanley Jones, the Methodist board of foreign missions have asked him to remain in America until after Easter. This he has consented to do. After finishing the series of district meetings on "The World Mission of Christianity" in the Indiana area, he will

hold evangelistic meetings in Indianapolis, Youngstown, Pittsburgh, Columbus, Detroit and Lincoln, Neb. During Easter week he will hold noonday meetings in New York city, under the auspices of the Greater New York federation of churches.

Church Question Box Considers Christian Century Editorials

Rev. Russell H. Bready, minister at Trinity Methodist church, Cincinnati, writes that he is conducting, at the Sunday evening vesper services, a question box, and for several weeks the questions are to be based on editorials from The Christian Century.

Sherwood Eddy to Address Chicago Forum

Mr. Sherwood Eddy will address the Chicago Forum, at the Adelphi theater, Feb. 24, at 3:15. His subject will be "Sanity." This will be Mr. Eddy's last visit to Chicago for at least two years; he will spend next year in an evangelistic campaign in India and other Asiatic countries.

BOOKS RECEIVED

- Black America, by Scott Nearing. Vanguard Press, \$3.00.
Queen Cleopatra, by Talbot Mundy. Bobbs, Merrill, \$2.50.
What Philosophy Is, by Harold A. Larrabee. Vanguard Press, \$2.00.
Fiery Grains, Thoughts and Sayings for Some Occasions, Put Together by H. R. L. Shappard and H. P. Marshall. Longmans, \$1.50.
The Religious Difficulties of Youth, by A. B. Belden. Cokesbury, \$1.50.
A Comprehensive Anthology of American Poetry compiled by Conrad Aiken. Modern Library, \$95.
The Historical Character of St. John's Gospel, by J. Armitage Robinson. Longmans, \$1.40.
Salammbô, by Gustave Flaubert. Modern Library, \$95.
John Wesley, by Arnold Lunn. Lincoln, MacVeagh, \$4.00.
A Century of Christian Missions in China, by Kenneth Scott Latourette. Macmillan, \$5.00.
The Faith That Rebels, by D. S. Cairns. Doubleday, Doran, \$0.00.
Venus Invisible and Other Poems, by Nathaniel Crane. Coward-McCann, \$2.50.
Ascensions, by Thomas L. Masson. Century Co., \$2.50.
Authority in Religion, by Harold Anson. Century Co., \$1.50.
The Use of the Old Testament in Current Curricula, by Robert Seneca Smith. Century Co., \$2.25.
The Great Empire of Silence, by Robert Merrill Bartlett. Pilgrim Press, \$1.25.
Religion the Dynamic of Education, a Symposium on Religious Education, edited by Walter M. Howlett. Harper, \$1.50.
Morality in the Making, by Roy E. Whitney. Macmillan, \$1.50.
Moral Adventure, by B. H. Streeter. Macmillan, \$1.25.

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